A

DISSWASIVE

FROM

ERROR

Much INCREASED.

A

PERSWASIVE

TO

ORDER

Much DECAYED.

By a Lover of, and Labourer for Truth, Peace, Unity, Unanimity, Uniformity and Order, *Joseph Bentham.*

JUDE 3.

Earnestly contend for the faith which was once delivered to the Saints.

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BIBLIOTHECA BODLEIANA

THE PREFACE.

TO prevent prejudice in those who shall read these following Discourses of Error and Order, I think it expedient to premise four following particulars.

1. Melanc. pag. 8.

Whereas I have made use of many passages out of Authors, and not shewed of whom and whereof, I confess it, so that I almost may say with Mr. Burton, *all is mine, and none mine*; As a good House-wife out of divers fleeces weaves one piece of cloth, and as a Bee gathereth wax and honey out of many flowers, and makes a new lump; for I in penning this I now publish, I did like him, who out of divers gardens gathers a Posie, taking here and there a flower for his own use in his own house, for a day and then layeth it aside, being regardless from whose garden he had each particular flower. So I gathering many passages out of Authors for mine own use, for that time intending then to lay them aside, regarded not much where and of whom I borrowed to make up my Work; for had I purposed to have done that I now do (by a kind of necessity, and the desire of some) I had filled my Margent more, as in this Preface, and the concluding Postscript.

2. *If any say I have mentioned old faults, after the act of Oblivion, which I should not have done, I confess it. But Mr.* Caryl *assures me, That a man may rationally remember the wrong another hath done him, with all the circumstances and passages of it, yet forget it spiritually*: Forget it (*saith he*) so far as to forgive it fully, and then remember it as much as you will. *Thus I have done, and shall do.* 3. *To do the work of the day upon the day, I must make mention of some such things, namely, upon the* 30 *day of* January, *to work humiliation in my self & others; and upon the* 29 *day of* May *to stir up my self and others to rejoyce and give thanks.* 3. *But what if there are who justifie such their former offences; must we then be silent, and so consent that they do well? We must not leave reproving, if men will not leave sinning. Men indeed deal hardly with us, who impute that as a fault to us which was our duty to do. But to convince men of error is a duty; yet, though men disposed to resist will hardly ever be convinced. And friends may debate, and not abate of their affection, striving for verity, not mastery, seeking for truth, not praise or victory,* as our famous Martyr King Charls *saith.*

On Job 11. 16.

P. Mr. Henderson

3. 3. *Some perhaps think I so speak, as if most were in those kinds offenders; if so, I think they may blame Saint* Paul *as well as me, who so writes to the* Galatians *and* Corinthians, *blaming only the faulty, so I blame only, and labour to better the faulty; not that the greatest number are such; for in my Parish there are who are orderly & conformable to the Church, yea such who have suffered for their loyalty, and continue loyal; yet there are others, and if but two, two manyby two, who cannot be excused from those former actings, of which* I. A. *saith,* No persecution that ever was, can parallel this persecution for impiety, injustice and cruelty. *Such who (as* Henry *Earl of* Monmouth *saith)* are quiet, when they know not how to disquiet others: *Such who (as Mr.* Burton *saith)* are ever mending Churches, States, Superiors, mending all save themselves. *Such to whom may be applyed a saying of Cardinal* Bentivoglio, *writing of the Wars of* Flanders, Clemency in Princes serves to little purpose, when obstinacy and disloyalty of Subjects is thereby made greater. *And that of* Curia Politiæ, Cruelty may make Subjects miserable, Clemency may make them criminal.

Sacra sanita regum Majestas, pag. 64
Of civil Wars of England, pag. 91.
Melanc. pag. 610.
Pag 166.
Pag. 31.
Answer to Worc. papers, p. 137.

criminal. *Such of whom* Hamond le Strang *saith*, It is cruelty to pardon nothing, it is double cruelty to pardon all. *Such of whom Mr.* Edward Sparks *his saying is verified, Zeal without knowledge, and charity as now adayes, (As they without zeal are like glow-worms, having some cold splendor without heat) blind muzzl'd horses, so far like the fire of hell, that burn, and have no light. Such who complain much of sin abounding, and blame Preachers for not preaching more against sin: but if according to the practise of Christ and the Apostles, they preach against false Prophets in sheeps-clothing,* Mat. 7. 15. *against hypocrisie,* Mat. 23. *against resisting of Authority,* Rom. 13. *to beware of causers of divisions,* Rom. 16. 18. *not to rest in a form of godliness,* 2 Tim. 3. 5. *not to have itching ears,* 2 Tim. 4. 3, 4. *not to despise dominions,* Jude 6. *Then they are ready to complain of railing, and speaking against God's people, and well-affected, and resolve to hear such Preachers no more, little considering that in so saying they shew palpably their own guilt; for I am sure, and dare confidently affirm, That the more godly and well affected people are, the further they are from, & the more they abhor Hypocrisie, Disobedience, Rebellion, Schisms, Factions, and such like, being of all men the most obedient, sincere peaceable and quiet.* Of prim. devot. pag. 164.

4. *If any blame me for mentioning wrongs done to my self, I answer;* 1. *I did it without any revengeful or malicious intent, which I hope is cleered by my manner of speech, and by my former carriage since my return; I being of* Gregories *mind, whom Mr.* Burton *affirms to say,* He who cannot bear injuries against himself is no good man. *And being able through God's mercy to say with Sir* Edward Deering, I thank God my heart hath never known the setling of a personal malice; *Well knowing,* That revenge (*as* Nicholas Causin *tells us*) is proper to weak minds, whereas clemency alwayes resideth in a strong spirit. 2. *Besides, I could not well avoid it; for although some, as* Strada *saith, are cured by contempt, yet* Medicus Medicatus *tells us,* It is the method of charity to suffer without retortion in particular wrongs, but not when Gods glory is in question. *Christ prayed for them who persecuted him, whipt them who disho oured his father's house, to suffer God* 4. Melanc. p. 318. Pag. 4. Pag. 41. Pag. 7.

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to be wronged, and not moved, is not charity but luke-warmneſs and ſtupidity. I endeavouring to wipe off the diſhonouring of God, and ſcandalizing his Goſpel, and the Proteſtant Religion, caſt upon it by ſuch mens contemning and ſleighting Gods Ordinances, vilifying his meſſengers as ſcandalous and unprofitable, preferring unwarranted Conventicles before the publick worſhip of God, and by blemiſhing the famous Government and Church of England *as unchriſtian and perſecuting, was conſtrained to mention as I have done.* 3. *And in thus doing I imitate a good Preſident,* St. Paul, *who names in his writings, eſpecially to the* Corinthians *his own ſufferings, and from them alſo. For my ſelf, I was glad I had ſuch a living to loſe for ſo good a cauſe, and an heart ſo willing to part with it. I in ſo doing finding the truth of a ſaying in Dr.* Sclater, Affliction is the beſt tutor to devotion. *And ſuch experiences of Gods mercies to me and mine, that I was (as all who knew me can teſtifie) patient, content and cheerful. And ſince my return, which is eighty years, I have not ſhewed the leaſt diſlike to thoſe who outed me; and therefore now being ſcarce able to go, and ſhortly to end my pilgrimage, I hope I ſhall cheriſh no ſuch helliſh vermin as malice and deſire of revenge in my heart, but endeavour to live with ſuch love and peace, which are the furtherers to that future love, peace and joy which are for ever.*

Miniſters portion. p. 208.

Should any queſtion why I make ſo much uſe of Mr. Ball, *and ſome old Non-Conformiſts, of Mr.* Bayly *and other later Presbyterians, moſt men without my telling may conjecture rightly, becauſe ſuch mens ſayings will ſooner prevail with thoſe I deal withal, than of the Fathers and other Divines. As alſo becauſe men may ſee the vaſt difference betwixt them, and thoſe whoſe ſo lowers they pretend to be, when in truth they are followers of Mr.* Barrow, Greenwood, *and ſuch of the ſeparation, who had Mr.* Ball, *Mr.* Brinſly, *&c. old Non-Conformiſts, Mr.* Edwards, *Mr.* Bayly, *&c. late Presbyterians, their great oppoſers.*

JAM.

JAM. 1. 16.

Do not err my Beloved Brethren.

THE three laſt Lords dayes I preached unto you of conſcience; I ſhewed you what it is, the kinds of it, how it is God's Officer, what its duty is, and what its rule. That we are not to take all for conſcience which pretends to be ſo. And ſince conſcience is in every one, and it will live with us for ever, that we ſhould be careful to have our conſciences ſuch, that we and they may have peace and comfort; and that for this end we ſhould endeavour to have our conſciences enlightned, faithful, lively, and not blind, ſlothful, dead, or erroneous; therefore I purpoſe to ſhew you what it is to err, the danger of error, and in the words of St. *James* diſſwade you from it; *Do not err*, &c.

The Apoſtle having diſſwaded from thinking God to be the Author of ſin (an horrid blaſphemy) he perſwades them not to err or wander, a Metaphor taken from ſheep going aſtray. Errors are of two ſorts. 1. In practiſe, going from the Word, the Rule of righteouſneſs, erring from God's wayes. 2. In judgment, going off from the Word as the ſtandard and meaſure of truth, which we commonly call

Pſal. 119. 176. Iſa. 63. 17.

call error. To make way to what I intend, I will lay down some few Propositions.

I. Proposition.

The first, That error is common to man, ever since the fall of man. It is evident how *Adam* and *Eve* erred, and how their posterity smart for it is manifest, yea how their posterity were polluted with error we see in *Cain*, and in the old world, for which the Lord sent the Deluge. After which, errors so abounded, that Languages were confounded, *Sodom* and *Gomorrha* turned into ashes. After the Lord chose *Abraham* and his seed to be his peculiar people, they soon erred in *Egypt*, in the Wilderness, and in *Canaan*, worshipping Calves, and *Baal*, yea sacrificing their children to Devils. When our Saviour Christ was upon earth, how oft doth he check for erring, not knowing the Scriptures? How oft doth he confute the errors of the Scribes, Pharisees, and Saduces? What warnings and caveats doth he give to us to beware of false Prophets in sheeps cloathing, and acquaint us with the danger of such. After our Saviours ascending into heaven, errors did abound notwithstanding the pains and piety of the Apostles. *Simon Magus* bewitched the people, *Elymas* also, with *Hymineus* and *Philetus*. Some in the *Asian* Churches held the doctrine of *Balaam*, some of the *Nicolaitans*, and some the filthy follies of *Jezabel*. The *Corinthians* were drawn from the doctrine of the truth by false Apostles. The *Galatians* bewitched from the truth. The *Philippians* in great danger. The *Romans* staggered with such who caused divisions, and the *Ephesians* subject to be carried about with every wind of doctrine. The Apostle also foretels of swarms of errors which should be, and how men will not endure sound doctrine, but after their lusts heap to themselves teachers, having itching ears, turning their ears from the truth, and be turned to fables. Since which, all ages shew how this was fulfilled, for in the first hundred years after Christ, many gross errors abounded, as the *Symonians* of *Simon Magus*, the *Hymini* of *Hymineus*

Mat. 7. 15. Mat. 24. 24. Act. 8. 9, 13, 18. 2 Tim. 2. 17 Rev. 2. 14, 15, 20. 2 Cor. 11. 13. Gal. 3. 1. Phil. 3. 1. Rom. 16. 17. Eph 4. 14. 1 Tim. 4. 2 2 Tim. 3. 1, 2. 2 Tim. 4. 3

and

and *Philetus*. The *Nazareni* ſo called of the City *Nazareth*. The *Menandriani* of *Menander*, Scholar to *Magus*. The *Ebionites* of *Ebion* whom St. *John* confuted. The *Nicolaitans* of *Nicholas* one of the ſeven Deacons. The *Cerinthii* of *Cerinthus*, whom St. *John* called the firſt-born of Satan. The *Saturniani* of *Saturnus*. The *Baſilidians* of *Baſilides*, &c. In the ſecond century after Chriſt there ſprung up above thirty ſeveral ſorts, of which number were the *Marita* of *Marus*, who called themſelves perfect, yea more perfect than *Peter* and *Paul*. They denied Chriſt's taking humane nature, and the reſurrection of the fleſh. About this time alſo aroſe the *Gnoſticks* ſo called, becauſe of their excellent knowledge in their own opinions, although but vain. By others they were called *Barbarita*, becauſe of their wickedneſs and filthineſs. They fancied two ſouls in each good man, one holy of the ſubſtance of God, the other adventitious, which is in man as in other creatures. They taught the being of two Gods, the one good, the other evil. That Martyrdom was not to be undertaken for Chriſt. They worſhipped the Images of Chriſt, and had images in as great eſteem as Pagans their Gods. In the third Century there aroſe about twenty ſorts of Hereſies, of which I will name two. The *Cathariſts* ſo called from their ſanctity in their own opinion; they gloried of merits, of their good works; they denied repentance to ſuch who fell through infirmity, and condemned ſecond marriages as unlawful. The *Donatiſts* alſo of *Donatus*, who affirmed the Church of God on earth to be without ſpot. None to be compelled to live well. Hereticks not to be repreſſed by Magiſtrates. That the worthineſs of the Sacrament is from the holineſs of him who gives it. That perſons baptized by the Orthodox are to be rebaptized. That killing themſelves to avoid puniſhment for their errors is Martyrdom. They ſaid the Son was inferiour to the Father, the holy Ghoſt to the Son, and they boaſted of Revelations.

See *opus Epiphanii de Hæreſib.* *Auguſtin. de Hæreſib. Tom. 8.*

In the fourth Century aroſe above twenty, of which the *Pelagians* was one, of *Pelagius*, who taught that *Adam* ſhould have died if he had not ſinned. That *Adams* ſin did hurt only

himself. That there is no Original sin. That men have free will sufficient to do well; and that God gives grace to the merits of works.

The fifth Century had some, and the sixth brought forth, as some others, so those grand errors of *Mahumetanism* and Papism.

Mahumetanism of *Mahomet*, which hath overspread many Kingdoms under the *Turk* and other Kings. They deny the being of persons in the Trinity. They say God is corporeal. That Christ was not God, but a creature, yet a great Prophet. That Christ did not suffer, nor was not crucified. That the Devil in the end shall be saved. That Eternal Life consists in bodily pleasures. They observe Circumcision, Washings, with some other Judaical Ceremonies. They swear by Creatures, and War for Religion, to which they say men are to be compelled. They allow of many Wives, and Divorce without cause. They hope to be saved by works. They deny pardon for ever to them who forsake their Religion. They hold venial and mortal sins. They pray towards the East, a set number daily, but not for unbelievers. And they take away the Sacraments ordained by Christ.

Papism arose under *Phocas* the Emperor, and *Boniface* the third, Popes of *Rome*. *Luther* was born at *Isleben* in *Saxony*, 1483. He when *Leo* the tenth sent forth pardons, 1516. opposed them. Preaching in *Saxony*, there arose *Nicolas Stocks*, and *Thomas Muncer*, preaching that goods should be common. Upon this fourty thousand rose in *Suevia* and *Franconia*, plundering and killing; but the Princes arming, took *Frantus*, executed *Muncer*, *Phifer*, and hundreds more. The City *Munster* having received the Gospel, *John Beecld* a Taylor, came from *Leyden* thither, where keeping Conventicles, in few months he gets a great party, they obtain freedom for their Religion, and after grow so strong as to drive all the Protestants out. This *John* of *Leyden* is made King, he gave leave to have many Wives, himself took fifteen. Being vanquished, he with *Knipperdoling*, were tyed to a stake, their flesh pul'd in pieces with hot pincers; he recanted his errors,

Sleidan. Anab.

errors, *Knipperdoling* did not, but died like a mad man. Theſe Anabaptiſts maintained, as Mr. *Paget* ſhews us, ten errors not to be tollerated in the Church; Four not to be ſuffered in a Common-wealth, and three not in a Family, as community of goods, putting away of Wives of a contrary Religion, and that Chriſtians may have many Wives. Thouſands of theſe periſhed in *Germany* by the ſword; and in Queen *Elizabeths* time ſome of them in *England* recanted, and ſome were burnt.

After theſe aroſe the *Browniſts*, called Separatiſts, because they ſeparate from all reformed Churches, then one from another. *Robert Brown*, School-maſter in *Southwark*, preached in a gravel-pit neer *Iſlington*, Mr. *Fox* refuſed to talk with him, Mr. *Greenham* perſwaded him, but could not prevail, ſo to little purpoſe; for he led his company beyond Sea, where (ſeeing their diviſions) he left them, returned into *England*, took the Parſonage of a Church in *Northamptonſhire* and died, as I have been informed, ſince the beginning of our late troubles. He and his followers left our Church, as they ſaid, for our many abominations. Mr. *Paget*.

The *Barrowiſts* following yet more; they compared our Church to *Sodom*, *Babylon*, *Egypt*, as *Barrow*, *Brewis*, *Bois*, *Rutter*, &c.

The *Wilkinſonians* went a ſtep higher, affirming they were the Apoſtles, and denied Communion to all who would not give them that title. Mr. *Paget*.

The *Lemmariſts* maintained a monſter of Hereſies. *Mahumetaniſm* denying the Trinity and the eternal Godhead of Chriſt. *Judaiſm* affirming Chriſt to come ſhortly to reign on the earth. *Papiſm* affirming a meer creature may be worſhipped. *Lutheraniſm* maintaining conſubſtantiation. *Anabaptiſm* affirming that Chriſt took not fleſh of the Virgin *Mary*. *Libertiniſm* holding no viſible Church on earth. *Browniſm* holding ſeparation, ſeparating from all Churches, excommunicating and curſing on another. Mr. *Paget* alſo tells us, that the begining of the Independents was thus. Mr. *Robinſon* leaving *Norwich* in diſcontent, became a rigid *Browniſt*, but after by conference with ſome learned men,

men, he recanted his opinions, yet derived this his way of Independency to his ſeparate Congregation at *Leyden*; and part of that Congregation did carry it to *Plymouth* in new *England*, where the aſhes of Independency did break out in-
Mr. *Bayly*. to a burning flame. And Mr. *Bayly* ſets down the fruits of this Independency in new *England* (in the opinions of ſome, for I ſuppoſe he ſpeaks not of all, there being amongſt them many ſober Miniſters and Magiſtrates, who oppoſed and overthrew thoſe opinions. And they refuſing to own the late powers, is an Argument of their ſobriety. Beſides, there hath been great converſion of the *Indians*, in ſo much that the Bible is tranſlated and Printed in their Tongue, as I am informed.) How it placeth many thouſands of Chriſtians in the condition of Pagans; how it marr'd the converſion of Pagans to Chriſtian Religion; how it brought forth the fouleſt Hereſies that ever yet were heard of in any Proteſtant Church, to the number of fourſcore and eleven. That their piety ſeemed ſingular; their malice was ſingular againſt all who oppoſed them, eſpecially Orthodox Miniſters. That their contempt of Magiſtrates was grievous, their errors in opinion did draw on ſuch ſeditious practiſes, which did well near overturn both their Church and State. That their proud obſtinacy againſt all admonitions was marvellous, that in the midſt of their profeſſion of piety, the prophanity of many of them was great. Of theſe particulars he ſpeak largely, and ſhews his warrant for what he ſaith in many particulars. In Queen *Elizabeths* time, Mr. *Barrow*, *Greenwood*, *Penry*, and ſome others were executed. *Studly*, *Billet* and *Bowly* had judgment to be ſo. The firſt Propoſition is clearly evident, *That men, yea the beſt of men, are ſubject to err* (*humanum eſt errare*) and have need to be called on not to err; for they who have moſt light here, have much darkneſs in them, and we are more prone to follow the darkneſs of our ſpirits, than the light of Gods Spirit. He who thinks he cannot err, reckons himſelf more than a man; for whilſt there remains corruption in the will, the underſtanding cannot be wholly free from corruption. The wills, affections, and underſtandings of Saints

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on earth have ſome corruption remaining in them; as their practiſe, ſo their opinions are ſoyld and faulty; yea oftentimes good men continue long in error. *Jobs* friends did multiply, but not mend their anſwers; for as it is hard to part with an evil practiſe, ſo and much more with an ill opinion, &c. error in opinion, becauſe that reflects on the reputation of the beſt faculty, the judgment. And therefore we ſhould be as careful to avoid errors as other vices: Since a blind eye may be as bad as a lame foot; ſince a man wanting light is apt to fall and ſtumble; and the Apoſtle ſhews, that a vain mind hath vain affections. Job 21.34. Rom. 1. 26.

II. Propoſition.

The ſecond Propoſition is this. *Although many men who know much do greatly err, yet error and ignorance are of ſo neer kin, that ignorance is uſually the mother of error.* An ignorant man may be ſtubborn and wilful, yet he cannot be fixt and ſteddy, but is doubtful and wavering, yet prone to ſettle himſelf in that which is unſound, ſo ſubject to error. If a knowing man doth err, it is hard to convince him; and if he who knows no reaſon doth err, he will not be convinced by reaſon. Surely error properly proceeds from ignorance; for he who maintains either opinion or practiſe againſt conſcience, is more than in an error. It is obſtinacy when it refers to practiſe, it is Hereſie when it refers to opinion; for in Hereticks errors are uſually againſt light, and ſuch delight in error. Mat. 22. 29.

III. Propoſition.

He who judgeth himſelf to be in the truth, is not to leave the truth becauſe ſome call it error; for as we are not to take up errors becauſe ſome call them truths, ſo we are not to let go truths becauſe ſome call them errors. Good men ſhould be eaſily led into the right way, and turn to the truth, but not forced from it, many things being called errors which are not. A man therefore not convinced (and deſirous to be informed) he is out of the Prov. 23. 23. Iſa. 11. 6.

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way; nothing ſaid to ſatisfie conſcience, and to change his judgment; much ſpoken, but little proved; many reaſons in number, all light in weight, he is not to leave the truth judging it to be ſo. And men ſhould be careful not to brand ſuch for errors which are not, or they think to be ſo, except, and until they can prove them to be ſo; which Chriſt doth, giving reaſons, and making good his charge; for invectives do no good, diſcoveries may. We are to make good our charge when we accuſe any of error or hereſie, many being falſly accuſed as we are by Papiſts, who ſpread the livery of Hereticks and Schiſmaticks on us. Innocent truths often ſuffer under odious imputations. To prove error therefore, we are to be more in argument than in paſſion; to condemn things by reaſoning, not miſcalling.

Mat. 23. 13, 14. &c

IV. Propoſition.

Although men do uſually offend towards ſuch who do err, uſing bitter ſpeeches againſt them they think are in error, yea then when they cannot prove it an error; as Jobs *friends had many hards words againſt* Job, *few or no ſound Arguments; it being eaſier to be angry with an error, than to argue againſt it, and men are uſually ſo angry, becauſe they have little reaſon, they often having moſt earneſtneſs againſt opinions, who have leaſt to ſay againſt them.* Moreover, although they who ſuppoſe us to be in error do therefore magnifie themſelves againſt us, and in ſo doing come under the Apoſtles reproof, they ſinning in ſo doing; 1. Becauſe they forget their own frailties, and how apt they are to fall (whereas by others failings we ſhould take notice to what we may be tempted, as by others holy actions we are to learn what we ſhould do) and becauſe ſuch forget that they have fallen into other ſins and errors, if not the ſame: Yea, ſuppoſe they are freer than is poſſible to be on earth, why ſhould they magnifie themſelves over others who ſin? Doth God ſo? O no, he pities and ſpares! Bewail we then their condition, pray for them, and bleſs God who hath preſerved us. It being no eaſie matter to convince ſuch who err, error being as binding as truth, not

Rom. 11. 17, 18, 14. 3. 1 Cor. 10. 11. Joh. 8. 5.

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in the name of error, but of truth, men being in love with their own conceptions, which are as the fleſh of their own minds. And men taking up an opinion, think it a diſgrace to lay it down again; it being alſo a rare thing to make men yield up their judgments although miſguided. When therefore we deal with erroneous perſons, it is good to follow the Apoſtles direction, inſtructing oppoſers with meekneſs, 2 Tim. 2. 25. ſince gentle dealings will beſt become diſſwaſives from error; for where the matter is like to diſpleaſe, the manner ſhould not be ſharp. Bitter pills muſt be ſugar'd, that they may go down the better, otherwiſe men of contrary minds will think all ſpoken againſt them to be out of rage & anger. And other offendors will better abide ſharpneſs than they; for contrary opinions think they are in the right, and pride is touchy; whereas other ſins fill the ſoul with ſhame, and there is not that boldneſs to reply; whereas in opinions, where men think they are in the right, we have need to deal gently, leſt pride take prejudice; according therefore to St. *Pauls* precept, and St. *James* his practiſe, *I beſeech you brethren do not err.*

V. Propoſition.

We are to be careful not to live in, or maintain any error in our ſelves; and in our ſeveral places we ſhould endeavour to draw others from their errors, turning men from the error of their wayes. Jam. 5 19, 20.

This is a duty, and needful, ſince good men are ſubject to err, Mat. 24. 24. error being catching, and much complying with our natural thoughts; we being alſo to take care of others ſalvation, one member of the ſafety of another; yea, of the meaneſt in the Heb. 3. 12. Church, one ſpark oft occaſioning a great flame. It being 11. 15, 16. alſo an act of charity to reduce thoſe who go aſtray, even a Exo. 23. 4. ſtraying beaſt, much more a man (although uſually none are ſo angry as they who are ſeduced into opinions by intereſt, their ſores muſt not be touched) for to maintain an error is Gal. 4. 25. a vain thing, nothing being more vain than errors, or falſe opinions of God, of the wayes of God, and of his dealings. Error is vanity, it is a lye. He therefore who is in an error 1 Joh. 2. 21. ſhould

ſhould be convinced, although ſome will make a fair cover for a deformed error, there being no error but ſome will ſecond; yea, and ſome mens conſciences when they know not what to ſay will be talkative, although it is an ill office to be Orators for our own or others errors, our own or others ſinful practiſes; conſidering alſo how ſubject man is to err in ſpeech, practiſe and judgment. And that men knowing they may err, are in a fairer way to the truth, than ſuch who think they cannot err, they erring in ſo thinking, whereas ſuch are moſt ſecured from error who think they may err.

Errors alſo in doctrine are uſually accompanied with errors in life. The groſs prophaneſs of the *Brownists* is ſhewed in a Book called the prophane Schiſms of the *Brownists*, and by Mr. *Paget*, from the teſtimony of the *Dutch Church*, and of the Magiſtrates of *Amſterdam*, inſtancing in *Studley*, *Whitaker*, *Holder*, and others, yea in Mr. *Brown* himſelf, who being reproved for beating his Wife, ſaid, *He did not beat his Wife, but a curſt old Woman.*

Moreover, ſince errors will have the worſt at laſt, they cannot hold out, truth will prevail; and ſince ſuch who
Job 42. 7. maintain errors ſhall not find favour with God. *Jobs* friends held an error unknown, and for zeal to God, yet God was angry with them, and is with ſuch, *Mat.* 5. 19.

Jam. 5. 19, 20. Laſtly, Conſidering that many errors are damnable, mortal, deadly; a freeing from them being a freeing from death, our care ſhould be not to dally with them, there being death in them; as the way of truth is the way of life, ſo alſo to
Act. 4. 12. draw others from them, and ſo procure their converſion and
Joh. 17. 3. pardon, for none can be ſaved without Chriſt. Such who are ſaved by Chriſt muſt know him, and believe in him, and we muſt believe in him according to the tenour of Scripture, the rule of faith, and not err from it.

Object. *If we do err, ours are but ſmall errors.*

Anſw. Differences about leſſer points of Doctrine, of Scripture held up for by ends againſt conſcience may be damnable, for then a leſſer opinion is in the ſame rank with a known ſin;
Joh. 3. 19. and ſo an error may be damnable by circumſtance; a man walking againſt light, be the error but ſmall, the danger is great,

great, if a walking againſt light. And groſs negligence, or not taking pains to know better is equivalent to ſtanding out againſt the light; it arguing a ſecret fear and ſuſpition of the truth. And ſuch men who live and die in leſs errors about faith and worſhip, being willingly ignorant, if they be ſaved, they may expect to be ſaved with much difficulty (by fire) as loſs of much comfort, of much peace, being ſcorched in ſpirit, and kept in dark and doubtful wayes.

Joh. 3. 20. 2 Pet. 3. 5. 1 Cor. 3. 13.

Theſe things thus premiſed, I will ſhew you what an error is, what it is to err. Error ſtrictly and properly taken, is that which men hold or do out of ignorance of the truth. It is in practiſe when we are ignorant of what is better to be done; it is in opinion when we are ignorant of what is better for us to believe or hold. Error then is an opinion or action ſwerving from the Rule of Gods Word; when that which is falſe is believed to be true, contrary to the mind of him from whom we ſay we have received it; as if a man ſhould believe idols to be Gods, becauſe Scripture calls them ſo. It is an error when a thing which is falſe is believed to be true, becauſe he from whom we received it, thinks it is true: Should a man think the ſoul was made of moats, becauſe *Lucretius* thought ſo, and we read it in him. It is an error, When out of another mans writings ſome true thing is believed, which he who wrote it did not believe; as to think an Epicure did place good in continency becauſe he praiſed it. It is an error. Error is a wandring or ſtraying from the right way; it is hardly cured, being very prevalent; and it is the way to Hereſie, although it is not Hereſie. Hereſie being an error and more. Hereſie muſt be in ſome fundamental point or truth; it takes men off from Chriſt, or from the foundation of ſaving knowledge. It is accompanied with pertinacy and obſtinacy, after cleer light offered; it is poſſible to have an error about ſome fundamental point, yet be no Heretick. Hereſie makes men take pleaſure and delight in it, therefore it is called a work of the fleſh, and ſuch are often wounded by themſelves, although they will not be convinced by others. Hereſie being an error in judgment, a pertinacy in will, and a taking delight in

Mat. 22. 29.

Act. 10. 45

2 Theſ. 2. 11.

חטא *A ſcopo aberrare*, to ſwerve from the mark.

Gal. 5. 20.

Tit. 3. 10.

it in our affections, ſo an error, and more; we are the more careful to take heed of it, ſince ſuch like tares are ſown amongſt Gods wheat, yea while the Apoſtles lived; and the cauſes of it ſtill remains; namely, ignorance of God, pride of heart, ſelf-conceitedneſs, want of love to Chriſt, and his truth; Satans malice, ambition, covetouſneſs, flattery, and Gods permitting ſuch ſtill for trial of his; as gold by fire, for the cleerer confirming of the truth, and for the puniſhment of the contempt of his truth, and careleſs entertainment of his word. It is no wonder then, if after a faithful Paſtor there comes a Wolf.

2 Theſ. 2. 11.

Queſt. *If any doth ask why God permits deceivers to draw men into errors, and men to be drawn into them?*

Anſw. 1. Scripture ſhews it is for the tryal of hir, to ſhew the corruption or ſincerity which is in men.

Deut 13. 1, 2, 3.

2. To make his to contend for the faith. Some are buſie to ſpread errors, that others may be buſie to withſtand them, to avoid them. A Cut-purſe is like another man, yet when men are aſſured ſuch are in the crowd, every one will look to his purſe: So when errors are abroad, every one ſhould take more heed to himſelf.

1 Cor. 11. 19. Jude 3.

3. God often puniſheth one ſin by another. Men continuing in ſins of practiſe, God ſuffers them often to fall into ſinful opinions; falſe doctrines are fit plagues for falſe hearts. They who love not the truth are puniſhed with belief of errors; and ſuch are ſore puniſhments which are made of ſins.

Ezek. 14. 7. 2 Theſ. 2. 11.

(1) Pſal. 25. 9. (2) John 7. 17. (3) Pſal. 119. 113. Tit. 3. 10.

That we may therefore avoid error, (1) Be we humble. (2) Be diligent in obeying the Word. (3) Grow up in love to the affecting of the truth. Take heed of Heretical Books, and of company with ſuch perſons, they being infectious; take heed of covetouſneſs and ambition, which have made many Hereticks, and reject thoſe who are ſuch.

Object. *You ſaid from* Timothy, *that they are mildly, lovingly, and tenderly to be dealt withal, How then reject?*

Anſw. Gal. 6. 1.

They are ſo, whilſt there is hopes they may be gained and won; for in ſo doing we imitate God, who admoniſheth before he ſmites. He commands alſo to reſtore with meek-

neſs;

neſs; and by ſo doing we ſhew our great love to the offendor, and imitate St. *Paul*, who uſed not the rod ſo long as meekneſs would prevail. Such places therefore as *Rom.* 16. 17. 2. *Joh.* 10. are to be underſtood after admonitions, and good means uſed for their reclaiming, which proving vain, they are to be rejected. In regard of themſelves. (1) To work ſorrow for their ſin. (2) That they may be aſhamed. And (3) to bring them to repentance. So in regard of the Church; that it may appear ſhe maintains no vile perſons; that other members may be free from infection, and that others may fear. In *Rom.* 16. 12. there is a double duty commanded, To mark, To avoid. The parties to be avoided are deſcribed from the effects, Diviſions and Offences; they who cauſe theſe are to be marked, avoided. The rule to which they are contrary, the doctrine they had heard, namely of Salvation, of Chriſt, which they had learned in that Epiſtle, or their firſt Converters. Falſe teachers then are to be marked, ſo that we be not deceived by them, they cauſing Diviſions and Offences. A watchful eye is to be upon all ſuch who by their opinions or life cauſe diviſions contrary to the doctrine of ſalvation. Diviſions and Scandals ſtriking at the heart of Religion, and of the Church. The Apoſtles reaſons to avoid ſuch, are, The one Negative, *q. d.* you think they ſerve Chriſt, but they do not, not ſubmitting to his will, not ſeeking to pleaſe him in all things. The other Affirmative, they ſerve their own bellies, themſelves, their own turns, their profit, eaſe, maintenance, vain glory, ambition, carnal affections, they aiming at their own gain and credit, and not the glory of God.

(1) 1 Theſ. 5. 5.
(2) 2 Theſ. 3. 4.
(3) 2 Cor. 10. 8.
1 Cor. 5. 6.
1 Tim. 5. 20.
Mat. 7 14, 15.
Phil. 3. 2.

We think they are good and honeſt men, and their wayes good, they being ſo ſucceſsful, they multiplying ſo much. Object.

1. For their goodneſs and honeſty I will give you Mr. *Hodges* anſwers in a Sermon upon 2 *Pet.* 2. 2. before the Houſe of Commons, *March* 10. 1646. You hear (ſaith he) what the Apoſtle ſayes, That many have a form, and yet deny the power of godlineſs, 2 *Tim.* 3. 5. The Wolf in the Fable, that he might not be ſuſpected, but the more eaſily make his prey of the ſilly ſheep, put on a skin of theirs, &c. *Anſw.*

Pag. 581 2. Why (saith he) should you think to say, he is an honest or a pious man should be a foolish plea in case of abusing coyn, theft, treason or the like; and yet should be of weight and force in this far greater business, and more horrid mischief?

2. For their increasing, it is no argument of goodness.

Miratur mundus se factum esse Arianum, St. Hierom.

1. The *Arrians* did so overspread the Church, that it was a saying *Athanasius* against the World (namely of Christians) and the World against *Athanasius*.

2. Popery did spread so fast and far, that Papists triumphingly said and do, Where was your Church before *Luther*? and they make universality a note of the Church.

See Mr. *Fox*, tom. 2. p. 993. See *Brerwoods* Enquiry of Languages and Religions.

3. *Mahumetanism* is so spread not only over the *Turks* dominions which are large, and many in *Europe*, *Asia* and *Africk*, but in other Kingdoms and Countreys which are not under the *Turk*, it having spread over *Persia*, *India*, *China*, *Tartaria*, &c. *Mahomet* arose about six hundred years after Christ, yet he hath bewitched so great a part of the World, although his Alcaron contains such absurdities, which are rather to be laught at then named.

Object. *But what need you to trouble us with such like things, we being free from the one and the other.*

Answ. We living where and when errors do abound (for we cannot all be in the truth holding contraries) it is very necessary.

1. Mr. *Paget* names about 143. errors and heresies which lately sprung up and shewed themselves, not naming the *Quakers*, of whom there was no notice when he did write that Book. Among this swarm he names Papists, praying in an unknown tongue, holding Transubstantiation, Purgatory, &c. Familists blasphemously affirming they are Godified with God, Anabaptists affirming Baptism to be the mark of the Beast, from Antichrist. *Antinomians* teaching no Law, no sorrow, such an easie way to heaven, that many follow them (concerning whom Mr. *Baxter* saith, I do not sit down in an *Antinomian* conceit, that I have nothing to do but express my joy and thankfulness) Independents pretending to have a model of Government revealed to them, better than all reformed

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formed Churches. Sabbatarians affirming the Jewiſh Sabbath is to be kept. Anti-Sabbatarians teaching there is no Sabbath, every day being a Sabbath to Chriſtians. *Thraskites* obſerving many Jewiſh Ceremonies. *Millenaries* believing that Chriſt ſhall reign a thouſand years on the earth. *Socinians* teaching that Chriſt did not ſatisfie for ſins. *Arrians* denying Chriſt's Deity. Soul-ſleepers, Divorcers and others. He dedicates his Book to the Lord Major, and ſome chief Citizens of *London*. He tells them that he had lived almoſt fifty years amongſt them. He commends their care againſt the infection of the Plague; he minds them that the plague of Hereſie is greater; he ſhews how *Antioch* was conſumed, being a Nurſery of Hereticks; how *Nicomedia* a meeting place for *Arrians* was ſwallowed up; how the Anabaptiſts meeting in Conventicles ſurprized *Munſter*; and how hardly *Amſterdam* eſcaped them. Then he gives from Mr. *Calvin*, he from St. *Auguſtine* notes of them: They are great boaſters of their own worth and actions, as *Simon Magus* and the *Gnoſticks*. They are blown up with pride, which drives ſome to *Rome*, ſome to *Amſterdam*. They are deceitful, ſlanderers, Separatiſts, in this equalling the Jeſuits. They are treacherouſly ſeditious, not preaching peace, but diviſion. They have a ſhew of auſterity and holineſs. Then he ſhews the end of his writing to be to give warning to well-meaning people to avoid errors, fore-warning them to this end to beware of private Conventicles, and to keep cloſe to the Miniſtry of the Word, and Communion of Saints in the Church.

2. Mr. *Baxter* ſaith, there are Devils abroad in the ſhape of Angels of light, and Wolves within, as ſheep without.

3. Mr. *Vines* in his faſt Sermon before the Houſe of Commons, *March* 10. 1646. ſaith, Are not the errors which are rife amongſt us, either by infecting perſons of place and quality, grown into that boldneſs? or by carrying away *Barnabas* alſo crept into that credit? or by ſpreading far and wide riſen to that ſtrength? that they do face, if not ſeem able to put into danger of routing our common faith, publick worſhip, authorized Miniſtry, long and much expected

pected & promiſed reformation. This to the common ene-my is the Cape of good Hope; the ſound part are afraid leſt the truth ſhould come to beg for poor quarter, and be led captive, following the chariot of triumphing liberty.

4. Mr. *Hodges* in his faſt Sermon at the ſame time and place, ſaith, How ſad a ſight is it to behold the ſpreading of this infection, the ſhoals that being perverted follow theſe pernicious wayes? to ſee how faſt theſe tares thrive, this leaven ſpreads, this gangrene frets? The Kingdom looks like a lazar houſe or field fought in many places; by reaſon of this, how many are there of all ages inſnared by them? The hoary head that is ready to deſcend to the grave, and your hopeful ſpring that ſeemed to promiſe life and happineſs to the Church and State. And in his Epiſtle he ſaith, The Prince of flies hath raiſed ſuch ſwarms of flies in every corner of our Land, that many of our Congregations and Families are miſerably fly-blown with hereſie and corrupt tenets. Alſo in his Sermon he hath this paſſage. Did ever former ages produce more hideous monſters than we have riſen up amongſt us in this poor Iſland? Are there not *Arrians*, who—*Valentinians*, who—*Gnoſticks*, who—The *Nazareans* opinions. The *Corinthians* form, the *Carpocratians* improbity, and the Chriſtians profeſſion.

5. Mr. *Bayly* hath diſcovered and numbred ſwarms of errors and hereſies amongſt us, and ſaith that the greateſt hazard of the Church this day comes from the evil of errors, it eating up the ſoul as a gangrene the body, and bringing deſtruction.

2 Tim. 2. 17
2 Pet. 2. 1, 2.

6. The Parliament which was 1646. were ſo ſenſible hereof, that they appointed a Faſt to be kept, *March* 10. for the ſuppreſſing and preventing of the growth and ſpreading of Hereſies and Blaſphemies, the forenamed Mr. *Vines* and Mr. *Hodges* preached before the Houſe of Commons, their Text in the Margent.

2 Pet 2 1.
2 Pet. 2. 2.

7. Mr. *Edwards* hath Book after Book to this purpoſe, diſcovering the ſwarms of groſs errors maintained in our times, to the number of above an hundred and ſeventy. He gives us a Catalogue of their many blaſphemies, of ſtrange

paſſage

paſſages in their prayers, and then parallels them with the *Donatiſts* in St. *Auguſtines* time. The *Donatiſts* complained of perſecution, ſo do theſe. The *Donatiſts* were violent againſt thoſe who oppoſed their way, ſo are theſe. *Donatiſts* were great flatterers, extolling their parties for gifts and abilities, ſo do theſe. *Donatiſts* condemned that in others, they practiſed themſelves, ſo do theſe. *Donatiſts* were unwilling to have their writings examined by judicious men, but kept them in the dark; becauſe they cannot agree together or amongſt themſelves, becauſe they know not how long they ſhall be of one mind, and how far they ſhall go, becauſe they would not offend their own party, and becauſe they would not diſcover their own weakneſs, ſo theſe. The *Donatiſts* did much wrong to Authors, miſquoting them, ſo do theſe.

He parallels them with Jeſuits, affirming that Separatiſts and Jeſuits agree ſo, that both ſend out emiſſaries to ſpread their errors; both uſe pious frauds to propagate their cauſe, both inſinuate into great mens houſes, both are full of equivocations, ſaying one thing, meaning another; both are active, reſtleſs ſpirits, never without plenty and fine deſigns; both work by inſtruments unſuſpected, getting their work done by others; both will run great hazards, being daring to effect their ends.

He parallels them with divers others, amongſt whom, with *Julian* the Apoſtate; as *Julian* was a ſcoffer of Chriſt, of Chriſtians, of Scriptures; ſo ſome Sectaries of Chriſt, ſome of the Trinity, ſome of the Miniſtry, ſome of the Ordinances. *Julian* was a great enemy to learning, ſo theſe. He was a Patron of toleration, which theſe ſeek for.

Then he ſets down 28 of their evil practiſes, of which theſe are ſome. They aſcribe all good done, to be by their party. They call themſelves the godly, and well affected. They pretend one thing, and mind another. They ſtrive to have the Church without Miniſters. They would have no Church Government, or if any with a toleration. Some of them put down all ſinging of Pſalms, and keep on their hats at prayer. Some of them pretend to miracles, viſions, revelations,

velations for their way to confirm their Doctrines. When Books come out confuting them, they tell the people they are or ſhall be confuted, and anſwered to delude the people. Some of them have ſtrangly abuſed Baptiſm, dreſſing a Cat, and in ſcorn and contempt of the Ordinance baptized it. When they print, they give their Books glorious titles, as Innocency and truth triumphing, The ſtorming of Antichriſt, &c. They will ſeem to be what they are not, until they have ſerved their turn, waiting opportunity to make void all they ſeemed to grant. They are reſtleſs to promote their cauſe, obſerving all tempers and humours. They deſperately judge of the eſtates and actions of all men who are not for them, unſainting them as fallen from grace. They walk more looſly and at large over what they did before they turned Sectaries, and in compariſon of Presbyterians, doing many things under the name of Chriſtian liberty, which Profeſſors formerly did not, nor durſt do; when they have ſet to their hands to many things, they have deſired to ſee the papers, and would not reſtore them. They upbraid Presbyterians for former conformity, as time-ſervers, to make people believe the Presbyterians are not conſciencious, only time-ſervers, whereas theſe were Conformiſts, forward Epiſcopal men, thruſting others out, who would not be ſo, naming ſeven; yea, ſome of the chief of them went further in conformity then Presbyterians, naming three. Thus he. Although the words of theſe men ſhew abundantly the ſwarming of errors, yet they forget that ſome of themſelves, and of their party were the parents of theſe ſpurious births, by oppoſing and deſtroying the worſhip of God, and Government of the Church, which whilſt vigorous, did curb and ſuppreſs them with good ſucceſs.

He was one.

We living therefore when and where errors abound, I deſire you not to take it ill that I uſe mine endeavour, that neither you nor I may live or die in error, and as beloved brethren to deſire you not to err. I am a man therefore ſubject to err, but ſuch a one who deſire not to live in any error, but erring to be reformed. And ſince you and I do err in ſomethings, being ſo contrary in our opinions, I will ſhew

you

you my grounds, perſwading me that I am in the right, and that it is you, not I that do err. And in doing this I aim at no mans prejudice. I ſhall ſhew no paſſion; although I have been chollerick and paſſionate, yet I have been ſo long a Scholar in Chriſts School, as to know my ſelf, my duty, and not to be overſwayed by ſuch corruptions. I beſeech you therefore in meekneſs, in cool blood, as you and I ſhall anſwer at the great day, the great Judge of the world, to conſider conſcientiouſly a few following particulars.

The First.

I did and do think, I was and am ſtill perſwaded, that the taking up of arms lately amongſt us, as for King and Parliament (but indeed againſt the King) was unlawful, and a rebellion to be repented of. As many others, ſo ſome of you did, and perhaps ſtill think otherwiſe, one of us muſt needs be guilty of a groſs and grievous error. I am confident that I in this err not, ſince as I judge, we may not take up arms againſt a lawful Soveraign, ſhould he be vile, wicked, unjuſt, an Idolater; and that ours againſt whom arms were taken, was neither. My grounds are, 1. The ſacred Scriptures, which teach me that we muſt hold our tongues, much more our hands; yea, and that we muſt take heed to our thoughts, and that they are not to be reſiſted, becauſe they are God's Ordinance; and ſo a reſiſting of them is a reſiſting of God. I know they are called the Ordinance of man; and ſo they are ſubjectively, the power being executed by man; objectively, being about the ſociety of man; finally, becauſe for the ſingular good of man; and inſtrumentally, they may be of man in places where they are elective; yet is the power Gods, originally they are of God, who appoints that ſome ſhould govern, ſome obey, and it is the Lord who maintains and upholds this Order. I know that ſome cavilling, are ready to ſay, As ſome ſuch are good, ſo ſome are bad; and are bad ones of God? or how can bad ones be of God? not conſidering that God gives the Kingdom of heaven only to the good, but the Kingdoms of the earth to good and bad; and that the power of the bad is of God, and to be obeyed, although the abuſe of the power

Exod. 22. 28. Col. 10. 20 ſelf. Rom. 13. 1, 2, 3. 1 Pet. 2. 13.

where it is abuſed, is of themſelves. Their power therefore cauſally is from God, his Ordinance, they are Gods Miniſters, and reſiſters reſiſt Gods Ordinances, ſo him.

Alſo becauſe ſuch who reſiſt are to receive greater loſs than of goods, than of life it ſelf, even damnation. I have ſeen ſome anſwers to Dr. *Fearn*. The reaſons of ſome to juſtifie their taking up of arms, (I have them by me) and the Anticaveliariſm to that purpoſe, being willing to ſee what could be ſaid; and their Arguments to juſtifie their doings, that I might joyn, if the courſe was warrantable. But alas, I found much ſaid, little proved, from Scripture. The peoples reſcuing *Jonathan* is pleaded; whereas it is cleer that the people drew not into arms of themſelves, but at *Sauls* command; and by a loving importunity they did hinder the execution of a paſſionate unlawful command. Here nothing is to be found but loyalty. *Davids* being againſt *Saul* is to as little purpoſe. *David* never reſiſted, he alwayes fled from place to place, he was never found fighting, reſiſting, nor hurting, no not when *Saul* was in his hands. Nor doth the Prophets wiſhing thoſe with him to hold the meſſenger, prove that Kings Officers, therefore themſelves may be reſiſted; for it is one thing to hold a meſſenger faſt, another to ſtrike, to ſlay. The holding is a delaying of the execution, the other ſhews contempt of the power. But *Eliſha*, who knew of the meſſengers coming knew alſo that the King was ſorry for that command, and was coming to withſtand it, as the Text expreſly hath it. He in ſo doing did the Kings will; as if he had ſaid, Hold him but a while, until the King come, who will have no ſuch thing done. Beſides, it might be ſaid, that all the Kings of *Iſrael*, the ten Tribes, were themſelves but rebels againſt the houſe of *David*. We never read in Scripture that good people did take up arms againſt their Kings, when bad as *Saul*, *Manaſſes*; nor that the Prophets ever perſwaded them againſt ſuch; and it ſhews heavy judgments againſt thoſe who have rebelled againſt even bad Kings, as *Amnon* and others.

1 Sam. 14. 44, 45.

1 Sam. 24.

1 Sam. 26.

2 King. 6. 32.

2 Chron. 13. 5, &c.

2. My ſecond ground is this. Reſiſting of Kings is againſt the doctrine and practiſe of the primitive times, of the

the ancient Fathers, Martyrs, and other holy men, until of late the Jesuits began to flourish, who turned Religion into policy; and some disorderly reformers, as also certain eminent of the Presbyterians, as *Grotius*, who wrote a Book *de jure belli & pacis*, which did much hurt in these late times, but it is well answered in a Treatise, called, Observations concerning the Original of Government; so few misled, have defended (and weakly) resistance, that Dr. *Owen* in his *Herod* and *Pilate*, could find but two English Divines leaning that way, when he wrote his Book, which is not long. And all along the primitive times, they were for obedience, and against resistance, even of persecutors; as *Justin Martyr* to *Antonius* the Emperor, *Theophilus*, Bishop of *Antioch*, *Athenagoras* in his Apology to *Aurelius* do shew. *Tertullian* in his Apology writes to this purpose; In one night with a few fire-brands we could be revenged, we want not number of men nor arms; your houses, your Countreys are full of us; and we who take Martyrdom so gladly, were we fewer, what were we not able to do, if it was more lawful by our Religion to slay than be slain; yea, we could leave you, and so your places desolate, and subject to enemies. To this purpose he. To this I will add. There was a Legion called the *Theban* Legion, consisting of 6666 valiant Christian Soldiers, for refusing to commit idolatry, every tenth man was executed. One *Maritius* taking the rest aside, encouraged them from Scripture to suffer, not to resist; they were decimated and executed the second time: Then *Exuperius* taking into his hands the Ensigns of the Legion, said, to these arms I provoke you not, but to suffer. And to the Emperor, We are thy Soldiers, but Gods servants; we owe thee our imployment, to him our innocency; we have our weapons, yet resist not, being willing to die innocent, rather than to live Traitors, our weapons we cast away; so they were all slain, not one resisting. And all our strict Divines, until our sad

See for the Judgment of Antiquity in this point, that excellent Book of the Lord Primate of *Ireland*, Dr. *Usher*, entituled, The power of the Prince, and obedience of Subjects; published with a learned Preface, by Dr. *Sanderson*, late Bishop of *Lincoln*.

reſiſtance (Dr. *Owens* two excepted) as Mr. *Dod*, on Com. 5. Dr. *Tayler* on *Titus*, Mr. *Byfield* on *Peter*, Mr. *Parre* on *Romans*, and others were againſt reſiſtance.

Judge *Jenkins.*

3. My third ground. I found reſiſtance to be againſt the Laws of our Nation, which tell us, That to ſeize the Kings Forts and Magazines, is high Treaſon; ſo to remove his Councellors by arms; likewiſe to levy War to alter Religion; to levy War to alter the Law; to counterfeit the great Seal; to adhere to any State in the Kingdom, but the Kings Majeſty; ſo to impriſon the King until he agree to demands: to impriſon the King, to deſtroy him, and to depoſe the King, by the Law are high Treaſons.

4. A fourth thing which confirmed me, were the Writings of ſome men, as Dr. *Fearn*, and Mr. *Symons*, who ſuffered loſs of what was dear to him, rather than take up arms againſt the King, ſhewing twelve reaſons why he durſt not joyn in that way. The ſum in brief take thus. 1. Then he ſhould aſſiſt in many evils. 2. The way was not of God. 3. It deſtroys the whole Law of God, breaking all the ten Commandements, ſhewing how, every one particularly. 4. It is inconſiſtent with the Goſpel. 5. It contradicts the practiſe of Chriſtianity. 6. It is oppoſite to the calling of Miniſters. 7. It is contrary to common prudence to go in ſuſpected ways. 8. It diſſents from the Rules of Humanity, to fight againſt him who ſo long preſerved us. 9. It is againſt nature it ſelf, to conſent to our own deſtruction. 10. It is againſt reaſon to go in a way in which all who are gone before us have periſhed. 11. It is againſt our Oaths of Allegiance and Supremacy. 12. And it brings in and ſets up Popery, and Popiſh doctrine. For example, 1. The doctrine of reſiſting Kings is Popery. 2. To place infallibility of judgment in man, as the Papiſts in the Pope. Theſe in the Parliament. 3. Papiſts believe in the creature, the Church. Theſe in the Parliament. 4. Papiſts ſay faith is not to be kept with Hereticks. Theſe with Malignants. 5. Papiſts believe it to be meritorious to die in their holy War, as they call it. Theſe believe the ſame of thoſe who die for the cauſe. 6. Both conſent in the doctrines of pious frauds.

frauds. 7. Papists press the precepts of men. These the Ordinances of Parliament. 8. Papists would have all to submit to the Pope. These to the Parliament. 9. Both agree in violence and cruelty; in his hearing (he saith) he heard one say, It was good to assist the Parliament way; for if the King prevailed we should find favour, if they prevail, we shall have cruelty. 10. Both have the spirit of Antichrist, causing men to deny the truth they had learned and professed. 11. And in the point of defamation they are as dexterous as Papists, for upon a sudden they can do that against a godly Minister, which the Devil in many years was not able to do, making him seem scandalous, so odious. Thus he. I know what is pleaded for resistance, and taking up of arms; namely,

If subjects may not resist, then they must obey unlawful commands contrary to Act. 5. 29. Obj. 1.

Active obedience is to be given to their lawful commands; Passive, when they command things unlawful: So we are alwayes to obey, by executing their will actively, or by submitting to the punishment passively. If an Emperor be a *Nero* or *Caligula*, what warrant then to take up arms against such a King against whom envy it self could not fasten any aspersions? *Answ.* Dan. 3. 17. 6. 7.

They said they took not up arms against the King, but against his evil Councellors. Obj. 2.

This is a new coyn'd distinction to cover the ugly face of rebellion. And it is a vain distinction, for to oppose his Councellors is to oppose him. And it is certain Governours are not to be resisted. But why then were not these evil men named? why not demanded that they might be legally punished? Why? The sequel shew'd it was against the King himself. *Answ.* 1 P. 2. 13

Mr. *John Blackleach* in his endeavours, Printed 1650. justifieth *John Goodwin* for justifying the murder of the King, Pag. 53. and pag. 54. he affirms, that they did not take away the life of the King, but of one that had been King, and hoped so to have been again. And *G. W.* in his *Resp. Anglic.* pag. 32. saith, That the Parliament finding him (the King) the

the evil Councellor, a ſettled and obſtinate Tyrant. And pag. 42. for a Parliament and State to call a Tyrant to an account, is not unlawful.

Obj. 3. *That they did was in obedience to publick command.*

Anſw. Obedience is due, and to be yielded to authority; but then the Authority muſt be lawful, not like *Sheba's*. And the thing commanded lawful. They had neither, who reſiſted the King.

2 Sam. 20. 12.

Obj. 4. *If ſubjects may not reſiſt, then it ſeems Kings may do what they will.*

Anſw. Shall we reject the Word of God for ſeeming inconveniences? God commands us to obey, and ſhall we pretend inconveniences? Beſides, Kings are not at ſuch liberty, but accountable to God. And ſubjects have many remedies, exhortations, diſſwaſives, and reproofs, by their *Nathans* to their *Davids*, prayer, flight.

Obj. 5. *But if Kings command to worſhip Devils, ſhould we not reſiſt? ſhould we obey?*

Anſw. Devil-worſhip was commanded by Emperors, yet Chriſtians took up no arms for the matter, they betook themſelves to prayers, and patient ſuffering, according to Scripture.

1 Cor. 10. 20. 1 Pet. 4. 12, 13.

Obj. 6. *But what if the Government is in danger by evil managing?*

Anſw. We are enjoyned obedience upon a great penalty; let us in obedience perform our part, and leave the ordering of all to God; there coming many and greater inconveniences by taking liberty to reſiſt, making inferiors to over-rule their ſuperiors, the ſubjects their Prince. Nor can there be greater inconveniences in a family, or a Kingdom, than when there is no obedience but to what ſeems good in mens own eyes. Our Saviour ſhews what follows the dividing of a Kingdom againſt it ſelf. The ſelf of a Common-wealth is the Law thereof (the common ſurety between Governour and governed.) The ſelf of a Kingdom is the Religion of a Kingdom. The ſelf of a Church is doctrine and diſcipline, the one as the Corn, the other as the Hedge, which like body and ſoul muſt not be divided. Reſiſting lawful Authority in lawful things, makes ſuch diviſions, brings ſtrange inconveniences. I will conclude this, propounding five things to your conſiderations.

Rom. 13. 5

Mark 3. 21

1. That

1. That the ſame God who commands children and ſervants to obey in all things (which are lawful) their Parents and Maſters, commands ſubjects in all lawful things to obey Kings, if not more, ſince ſuch may command both us and ours, both Parents and Children. An houſhold is a little Common-wealth; and a Common-wealth is a great houſhold. Governours of houſes may and do expect obedience from their inferiors; ſo Magiſtrates from them. We are to do as we would be done by.

2. That Chriſtian obedience doth greatly adorn the Goſpel of Chriſt; and by it we do profeſs an acknowledgment of Gods Ordinance. Tit. 2 5, 10 1 Pet. 2. 15, 16.

3. That we have a great advantage by Government, by Governours, they are for our good; whereas Anarchy opens a window to confuſion. Government is for our good natural, that our life and ſafety may be preſerved; for our good moral, that we may be brought from vice to vertue; for our good civil, that we may enjoy poſſeſſions, and that publick honeſty may be defended; and for our ſpiritual good, having God's worſhip eſtabliſhed. Some perhaps ſay good men are moleſted. But let ſuch know, that good Magiſtrates are good mens nouriſhers; bad are their tryers, ſo for their good. And if any good men are puniſhed for good, it comes from the abuſe of the power. However it is certain, Obedience brings praiſe, is a doing of good, and is a good work in an high degree, *Tit.* 3. 1, 2. As if the Apoſtle ſhould ſay no good work can be expected from him, who obeyeth not the Rulers, diſobedience to ſuch being an high breach of the ſecond Table. Rom. 13 4 Mr. Parre. Rom. 13. 3

4. That great danger hangs over the heads of reſiſters. A cruel meſſenger, calamity, ruin, damnation; not to obey is reſiſting, and fighting againſt God. The murmurings of *Iſrael* againſt *Moſes* and *Aaron* were againſt God, *Exod.* 16. 8. *Heb.* 16. 11. *Numb.* Prov. 17. 11. 24. 21. Rom. 13. 2

5. That it is the brand and badge of filthy dreamers, and ſeparating ſeducers to deſpiſe dominions, and to ſpeak evil of dignities, 2 *Pet.* 2. 18. *Jude* 8.

I can ſhew you Books to incourage you in that way, but in

in them all, not one convincing Scripture; no Law of the Land, nor practiſe of the Orthodox Chriſtians, who lived in the pureſt primitive times; for all theſe are oppoſite to reſiſtance. If therefore in this any of you do ſtill err, conſider what you have done, repent for the ſame, that God may pardon you, as the King hath done. And that men may not think or ſay, you would act over the former Tragedy again had you but opportunity.

The ſecond.

In the year of our Lord, 1661. I printed a little Book containing three ſhort Treatiſes, one of the right of Kings, according to Scripture, A defence of Pſalm-ſinging, And an Eſſay for orderly hearing; you have them amongſt you. That Eſſay ſhews that I or ſome of you do greatly & grievouſly err; ſome in going elſewhere ordinarily to hear the Word, having it ~~of you~~ preached at home in your Church; or I in ~~not~~ ſhewing that thoſe who do ſo (and I think I do ſufficiently prove it) by ſo doing, are guilty of ſin upon ſin. As of ſin againſt God three wayes: Againſt the Church, and Commonwealth, and Laws of both. Againſt their own Paſtor four wayes. Againſt the Miniſter they go to hear four wayes. Againſt the day two wayes. Againſt their common neighbour two wayes. Againſt their Chriſtian brethren two wayes. Againſt thoſe who dwell in places where preaching is not two wayes. Againſt themſelves four wayes. Againſt their families three wayes. And againſt the rules of Chriſtianity four wayes. I beſeech you in cold blood to conſider, That things of this nature are not matters to be dallied with. If therefore I do not err, the doing of ſome of you is groſsly evil, and notoriouſly ſinful, you add and heap ſin to ſin, ſubmit therefore to the truth maintained. And if your ſo well improved and rarely gifted teachers can confute thoſe reaſons, and ſo ſhew that I do err, you ſhall find me willing to alter my judgment.

Object. *You perhaps think and ſay I preach unprofitably, one of your articles againſt me formerly being thus: He hath preached ſo unprofitably, that three or fourſcore of his Pariſhioners have been forced to go into the Country to hear others. And he hath forced ſome*

some to remove their habitations because they could not profit by him. That your Article. And when a Committee-man told some of you, that I was esteemed by the Country a painful Preacher, he was answered, To little purpose. Not one.

Answ. 1. I confess I then had preached unprofitably in regard of my self, for by means of my preaching and practise, I lost both goods and Living.

2. In regard of your cause I also preached unprofitably, not furthering, but hindering of it. This being another of your Articles. He hath disswaded those who have been willing to lend money, and to put in horses, and to bear arms for King and Parliament, bringing in proofs of Scripture, and urging the practise of the primitive times, to pervert the judgment of his Hearers, and to perswade them rather to suffer than take up arms for the Parliament.

3. If in regard of sanctification and salvation, the less profitable my preaching was, the more is my grief, and the more your sin and shame. Either I and hundreds more did then err in being of a contrary opinion, or you in so articling then, or thinking so now, some absenting themselves wholly, some often. Had I preached only here, such words and doings would have made me afraid and ashamed to come into a Pulpit. But before I came hither to dwell at first, I being accounted a Preacher both here and elsewhere, and after my settling here adjudged so by many, and those judicious, as their frequent coming hither, and to other places where I preached did shew, until our unhappy divisions. But when I would not leave praying for Bishops as desired, when I would not freely contribute to War as requested, nor pay Taxes to foment War, as enjoyned; when I refused to preach up Wars and fighting, and stir'd up people to pray for the peace of *Jerusalem*, then, and not until then I was an unprofitable Preacher, unfit to preach, yea to live amongst you, and continue here. And blessed be God, and I heartily thank you for that kindness in driving me away, for had I continued, your doings would have made me poor, yea more, my life uncomfortable; and worst of all, my reputation wholly lost, reporting me a Malignant, a Delinquent,

one rotten at the heart, a no, or an unprofitable Preacher; yea such, that it was said to a Parliament man, a friend, If your Worship knew him as well as we, you would not take his part. And in all places where I came in the troubles, even from such who were contrary minded to me, and of your way and judgment, I found love to my self, and such liking to my preaching (the same Sermons I preached here) that I was importuned by many, to many places in City and Countrey. And such approbation there was of my preaching, that I (and others in my condition) being silenced, the Parliament Clergy, Committee, and some great ones of that way obtained for me freedom and liberty to preach, having forborn but five weeks; yea such approbation hath been given to my preaching, and to the profitableness of it, by multitudes of people, no whit inferior to you, nor in no kind; that I bless God I neither then feared, nor now do fear to come into a Pulpit.

4. If you err, thinking still (as it seems you do) my preaching to be unprofitable, I desire you to see whether the fault is in my preaching, or in your selves. I hope you will acknowledge *Isaiah* to be a profitable Preacher; his Hearers it appears did not, he complaining, *Who hath believed our report?* You have I believe the same thoughts of *Jeremiah* and *Ezekiel*; their hearers had not, *Jeremiah's* telling him he preached falsely, and that they would not do according to what he had spoken. And *Ezekiels* not at all edifying by him, although they delighted to hear him. Surely you will yield Christ to be a profitable Preacher, yet many of his Hearers so far from judging so, that they wholly left him; yea, so many, that he said to some of his followers, *Will you also go away?* Was the fault in the Preacher, or in the *Corinthians*, when one was for *Paul*, another for *Apollo*, another for *Cephas?* Was the blame in the Preacher or Hearers, when they would not endure sound doctrine, but after their own lusts did heap to themselves Teachers having itching ears, turning away their ears from the truth, being turned to Fables? Was the fault in Manna (that heavenly food) or in the men (a murmuring generation) when it was loathed?

Isa. 53. 1.
Jer. 43. 2. 44. 16, 17.
Ezek. 33. 31.
Joh. 6. 66.
Joh. 6. 67.
1 Cor. 1. 11, 12.
2 Tim. 4. 3, 4.

Let

Let people hear without prejudice, with better affections, and more preparation, and then ſee if the Word is unprofitable.

5. But if the many hundreds (as well as I) who by word and hand have approved of me, and of my preaching as not unprofitable, if we all do err, that I am ſo unprofitable at *Broughton* (I deſiring your good and profiting) I can God permitting me, and perhaps will make tryal whether ſome other can profit you, being aſſured that I can preach in many places where my preaching will be eſteemed acceptable and profitable.

6. But take heed to your ſelves; for if we be but the ſavour of death, we do our Maſters work, we do what we are ſent for. And if we cannot give our account with joy, but with grief, I am ſure that will be unprofitable to you. I had thoughts not once to mention ſuch things, not to ſhew one diſliking word or look to ſuch who endeavoured to ruin me and mine; but to prevent greater inconveniences into which I ſee ſome running, imitating St. *Paul* writing to the *Corinthians*, I play the fool in his ſenſe. 2 Cor. 2. 15. Heb. 13. 17.

The Third.

A third particular in which you and I much differ, is about perſecution, concerning which, you or I do greatly err; ſome of you complaining of perſecution, and one of your Articles againſt me being thus. He hath been and ſtill is an enemy to all thoſe that profeſs the power of godlineſs in his Pariſh, and hath perſecuted them as far as poſſibly he could, and eſtranged himſelf from the ſociety of all the faithful and godly Miniſters about us, and upon all occaſions would give reproachful ſpeeches againſt them. Thus your Article. And I think I was perſecuted, and by ſome of you; and as for your ſelves, you yet never knew what it meant. That you or I may come out of this error, let us firſt ſee what perſecution is.

Perſecution is more than affliction; many afflictions have no perſecutions in them, but every act of perſecution hath many afflictions in it. Afflictions may ariſe from irrational, yea from inanimate creatures; perſecution is the act of a Act. 9 1.

rational creature, reaſon abuſed or clouded being the ſpring of perſecution. One wicked man may vex or afflict another to death, but none are ſaid to be perſecuted but the good; evil men are puniſhed, good men perſecuted. And if an evil man is perſecuted, it is becauſe he makes ſhew or profeſſion of goodneſs. Perſecution in a large ſenſe ſignifies to trouble; ſtrictly taken it is the actual oppoſition of any man for the cauſe of God, for righteouſneſs ſake, proceeding from an enemy like zeal againſt his perſon or peace; it is mental, when the ſpirit of man riſeth up and oppoſeth another; verbal, when men give hard words and uncharitable cenſures; and real, mentioned *Mat.* 10. 18. To do thus, or to perſecute is exceeding ſinful, it oppoſing another for doing of good, for holding the truth; yea, it is ſuch a ſin as to perſecute Chriſt. And a perſecutor is a great offendor, yea one of the greateſt ſinners. *Paul* confeſſeth himſelf to have been a chief offendor, becauſe a great perſecutor. As it is one of the higheſt acts of graces to be perſecuted, ſo it is one of the higheſt acts of wickedneſs to perſecute, it oppoſing Chriſt. See therefore whether you or I were perſecutors, or perſecuted; it being a matter of great concernment, even of ſalvation. I think and affirm that I was perſecuted, which I prove from what I ſuffered, from the manner how, and the cauſe why. See what I ſuffered, the loſs of four loads of goods, of above ſeventy ſheep, twelve ſwine, and ſix kine driven away at one time. And *Auguſt* the fourth following (not full three weeks) the loſs of my living, the gift of it to another, bearing date that day, although the place was ſupplyed by my care, until the uncivil and unchriſtian carriage of ſome of you forced forbearance. I loſt my reputation ſo far as credit would be given to malicious and falſe reports and accuſations, of being a Malignant, an enemy to the cauſe of God, yea ſuch a one that all the godly in *Broughton* refuſed to hear my preaching, and went to *Northampton* (ſome ſaying nothing) only to make number, and ſo to make me more noted for a vile perſon; and when ſome have ſeemed to compaſſionate my condition, then ſuch baſe back blows; If you knew him as we do, &c. the manner there-

Job 19 22

Act. 9. 5.

1 Tim. 1. 15.

July 15. 1643.

therefore with all the disgrace and violence that could be. And why all this? for what cause? I could tell you what some said; I might be quiet if I would do as you did. I could tell you what some of your great ones said; I should be quiet if I would take the Covenant. But I neither durst do as you did, nor take the Covenant. I had taken the Oaths of Allegiance and Supremacy (and so had many of your leading men) I saw the Word of God, the Laws of the Land, and the practise of the primitive Church against you, which made me more willing to suffer than sin, my sufferings being for righteousnes sake, for doing my duty, I am bold to say, and conclude it was I who was persecuted, and some of you were persecutors.

But what can I say to your Article? Object.

Your own consciences can tell you, that there is not the least truth in it; that it is a fardle forced, full of falshoods, stuft almost with as many gross lyes as words, and those as false as ever came from hell. You know in those dayes I was most intimate with such, who were said to be persecuted; you know that before I was forced away, I never molested man, woman or child to the value of a farthing; surely, then no persecutor notwithstanding that lying Article. And since my return I complained of one for not coming to the Communion, but prosecuted it not; and if I had, it could be no persecution, being for disobedience; and for to reform. Another for tryal of right; both which I may do again, and be no persecutor. As for your being persecuted, I as yet never knew nor heard that any of you was molested, although some of you have even dared authority to use severity by your rash indiscretion. *Answ.*

The Fourth.

Perhaps you will say you are threatned for such and such Meetings; and is not this persecution of good men? Object.

1. Surely if one is threatned and no more, that afflicts not much. *Answ.*

2. But suppose from threatning it proceeds to acting, so that you are punished; then you will do wisely to consider, whether the cause of suffering will make it persecu-

tion.

tion. He who is perſecuted takes up Chriſts Croſs and fol-
1 Pet. 4. 15 lows him, he ſuffers not as an evil doer. It is ſaid to pull upon our ſelves ſelf-created Croſſes. It is ſaid to bear the Croſs, and not follow Chriſt. If our Croſs is Chriſts, we then ſuffer for the ſame cauſe to bear witneſs to the truth. In the ſame manner patiently, charitably, thankfully, and for the ſame end as Chriſt to take away ſin, ſo we to further mortification, and be ſtir'd to repentance. How loudly do the Papiſts cry out of perſecution when they are puniſhed, and do you think juſtly? How do the *Quakers* glory much of their perſecution for Chriſt? yea, and the *Donatiſts*, and *Priſcilianiſts* of old have defended their Hereſies to death, which they counted Martyrdom and Perſecution; yea, the moſt of men moleſted for their opinions do the like, all thinking they ſuffer for Chriſt, for righteouſneſs ſake, and ſo conclude they are perſecuted. It is good when we ſuffer to ſee for what it is that we ſuffer; and ſo ſhould it be as you fear or fancy for your Meetings. Then conſider ſeriouſly and conſcionably, whether in ſo doing you do well or ill, or not well; Authority languiſheth where it is not feared. But if you do well, fear no perſecution, Scripture aſſuring us that Rulers are not a terror to good works, (that
Rom. 13. 3, 4. is, works, the effect for the cauſe) but to evil works. To underſtand what are good or evil works, we are to know that works are ſo Theologically taken; ſo a good work is that which is done of faith, and of a ſincere mind, for the glory of God; it is ill when not done ſo. The Magiſtrate cannot
Mr. *Parre.* judge of theſe, becauſe they are inward; but of good or evil civilly ſo, which are according to or contrary to the Law divine, humane, poſitive, municipal of Kingdoms, Cities and Corporations, whereby the neceſſary diſcipline of every State is eſtabliſhed. Of theſe he judgeth. Wilt thou not be afraid, do good; namely, obey and reſiſt not. He doth not mean the profeſſion of Chriſtianity, for that was then hated; but ſuch good which was ſo in the judgment of the Heathen, a civil, honeſt converſation agreeable to the Laws of the State wherein they lived. Then he is the Miniſter of God, for ſuch mens good. But if thou do evil, *ver.* 4. namely, moral

or

or civil evil, contrary to the Decalogue or poſitive Law of the place where thou liveſt, fear; for he beareth not the ſword in vain, ſince we muſt be ſubject, and their Laws obeyed, not only for wrath. 1. Of God who is angry with ſuch who reſiſt Authority. 2. But alſo of the Magiſtrate whom we provoke by diſobedience juſtly to puniſh; but alſo for conſcience ſake; namely, conſcience of our brother, it being an offence to a peaceable and loyal ſubject to ſee any to take liberty to break the Laws of the Magiſtrates; as of our ſelves, leſt we wound our own conſciences, every ſoul being bound in conſcience to obey his lawful Magiſtrates; every part of Gods Law binds conſcience. And to obey Magiſtrates is part of Gods Law. As we are to render to all theirs, ſo to *Caſar* his due; to *Caſar* the things which are *Caſars*. Well, what ſaith the Magiſtrate? what ſaith the Law? Do they allow of your Meetings? Give me leave to tell you how St. *Auguſtine* commends a Law Imperial made againſt the *Donatiſts*, and Schiſmaticks in his time, which was, That they who ſeparated from the Church, and had private Conventicles, ſhould be puniſhed with pecuniary mulcts, their Leaders with baniſhment, the place wherein they met to be forfeited to the Emperor; they ſhould have no power to beſtow their own Goods by will, nor enjoy any Legacy bequeathed to them. Mat 22.21

But you perhaps will ſay, If there is any Law againſt ſuch Meetings, it is not good. Object.

1. Will not Papiſts, *Quakers*, and who not, object the ſame of Laws made againſt them? *Anſw.*

2. Is it tollerable that a Statute made upon long deliberation, by ſo many wiſe men, and ſuch in Authority, ſhould be diſclaimed for the private opinions of ſome novel Divines and unletter'd perſons?

3. We ſhould be modeſt, and not think our ſelves wiſer than we are, *Rom.* 12. 3.

4. A good ſubject examines not what is beſt, but what is commanded, and ſubmits to it, it being lawful.

5. If in making Laws every mans fancy was to be regarded, there would be no end nor order.

6. If

Prov. 24. 21. 6. If men doubt of the lawfulneſs of things commanded, let them go for reſolution to ſuch who are peaceable, and not conſult in matters of obedience with ſuch who refuſe to obey.

7. In matters doubtful follow the ſafe Rule, hold that which is certain, leave that which is uncertain; leave reaſoning, and obey the Magiſtrate that is certain. It is our duty.

8. Hear reverend Dr. *Sibs*: who ſaith, The Laws under which we live are particular determinations of the Law of God, therefore ought to be a Rule unto us ſo far as they reach, although it be too narrow a Rule to be good, only ſo far as mans Law guides unto; yet love being the joynt reaſon and conſent of many men, for publique good hath an uſeful guidance of actions that fall under the ſame, where it daſheth not againſt God's Law; what is agreeable to Law, is agreeable to conſcience.

Sib's ſouls conflict, Edition firſt, fol. 364. pag. 2. I note the Edition becauſe later Editions have corrupted the Author; ſo that what he ſpeaks in general, they reſtrain to ſome things of the ſecond Table.

Object. *If any of you ſay, as ſome do, Authority will not ſave ſouls.*

Anſw. Give me leave to tell them, That the Religious commands of Authority, ſuch as of *David*, *Jehoſaphat*, *Joſiah*, *Hezekiah*, for the keeping of the Paſſeover, and order in the ſervice of God; ſuch as of our Kings and Governours for the obſervation of the Lord's day, for the hearing and preaching of the Word, with other ſuch, did and doth ſave ſouls, and far more than your Meetings; yea, ſo much as a thing well and legally done, furthers it more than a thing done illegally and diſobediently. Beſides, if all which is taught in your private Meetings is good and warrantable, yet it is ſo far from converting, that it perverts many ſouls, cauſing them to judge amiſs of wholſom Laws and good Government, cauſing them to ſlight the Miniſters of the Goſpel, whom they are to hear and obey, making rents and diviſions in the Church, hardning Papiſts & profane people in their unwarrantable ways, and making many well-minded people at a ſtand, not knowing what to do. And as it is certain that the

the commands of such who are in Authority over us, concerning matters of Religion, tend to the conversion and edification of men; so it is without all doubt, that disobedience to their lawful commands, in lawful things, tends to the damnation of souls. Rom 13.3.

I will then submit to the punishment inflicted according to Law. Object.

But what if that is not sufficient in point of conscience? *Answ.* for Laws made of things just and profitable for humane societies, intend the subjects obedience in doing them, and are confirmed with a double bond; the wrath of the Magistrate, and conscience towards God; by undergoing the punishment, the injury done to man is satisfied; but by resisting the Magistrate in intention, and breaking a profitable Law, a man remains under the pollution of sin before God, from whom none can discharge.

The Law enjoyns publick Worship, and forbids such private Meetings; you neglect the publick Worship, and extol your private Meetings as the only way; you condemn the Law as unjust, and commend your so doing as good; whereas the Law tending to settle, preserve and keep unity, peace, order and concord, must needs be good. And being so, consider whether such Meetings can be so.

1. Confronting and disobeying lawful Authority.

2. Casting dirt and disgrace upon the face and form of Government, proclaiming it persecuting and tyrannical, compelling such good people as you would be accounted, to creep into Barns and Houses, as if you wanted the truth publickly taught in our publick Meetings.

3. Do you not in so doing, condemn our Church as false, if not Antichristian?

4. Do you not condemn all the allowed Clergy, as unprofitable and naught?

5. Do you not neglect and draw others to neglect the publick Ordinances of Christ?

6. Do you not cause people to slight their Teachers, and to question whether there be such a thing as Religion, and so to turn Atheists?

7. Do you not hereby cause people to think our Laws are

but ſcare-crows, and our Law-makers to be ſuch men who regard not what they do, ſo to undervalue the one and other?

8. Do you not encourage your Teachers to do that they have no warrant to do from God or man? For what warrant have they to exerciſe the Miniſterial function, ſince the ſame Authority which enabled them to, diſinables them from preaching. It is the Law which inables us to, and allows us where, and when to preach; which Law hath power to diſinable alſo. To this end ſee the judgment of the old Nonconformiſts, in a Book put forth by Mr. *William Rathband*, in which they prove againſt Separatiſts, that the Church of *England* is a true Church, and that ſeparation from it is unlawful. Amongſt many other things they anſwer the Separatiſts objecting againſt them, their yielding to ſuſpenſions and deprivations, thus. That ſo long as the Biſhops ſuſpend and deprive, according to the Law of the Land, we account of the action herein, as of the act of the Church, which we may and ought to reverence and yield unto; if they do otherwiſe, we have liberty given us by the ſame Law to appeal from them.

Object. *If it be ſaid that the Church is not to be obeyed when it ſuſpends and deprives us for ſuch cauſes, as we in our conſciences know to be inſufficient.*

Anſw. We anſwer (ſay they) That it lyeth in them to depoſe that may ordain, and they may ſhut that may open; and that as he may with a good conſcience execute a Miniſtry by the ordination and calling of the Church, who is privy to himſelf of ſome unfitneſs, if the Church will preſs him to it; ſo may he who is privy to himſelf of no fault that deſerveth deprivation, ceaſe from the execution of his Miniſtery, when he is preſſed thereunto by the Church. And if a guiltleſs perſon put out of his charge by the Churches authority may yet continue in it, what proceeding can there be againſt guilty perſons, who in their own conceits are alwayes guiltleſs, or will at leaſt pretend ſo to be, ſeeing they alſo will be ready alwayes to object againſt the Churches judgment, that they are called of God, and may not therefore give

over

over the execution of their Miniſtry at the will of man.

And to the ſpeech of the Apoſtles objected, Act. 4. 19, 20. Object.

They ſhew it is moſt unskilfully alledged, there being three differences between their caſe and the Apoſtles. *Anſw.*

1. They who inhibited the Apoſtles were known and profeſſed enemies to the Goſpel.

2. The Apoſtles were charged not to teach in the name of Chriſt, nor to publiſh any part of the Doctrine of the Goſpel; which commandement might be more hardly yielded unto than this: Our Biſhops are not only content that the Goſpel ſhould be preached, but are alſo Preachers of it themſelves.

3. The Apoſtles received not their calling and authority from men, nor by the hands of men, but immediately from God himſelf, and therefore alſo might not be reſtrained or depoſed by men—Whereas we, although we exerciſe a function whereof God is the Author, and we alſo called of God to it; yet are we called and ordained by the hands and Miniſtry of men, and may therefore by man be alſo depoſed and reſtrained from the exerciſe of our Miniſtry. Thus they. See alſo Mr. *Bals* tryal of the grounds of ſeparation, a ſolid work.

9. Do not ſuch Meetings aſperſe all the penal Laws of the Land, and the judicial proceedings which have been ſince the Reformation, againſt Papiſts, Prieſts and Jeſuits, or any other juſtly ſuffering for their Religion as acts of higheſt injuſtice?

10. Do they not endeavour the rending and crumbling our Church to nothing?

11. Are they not a means to fill the Kingdom full of factions and tumults?

12. Yea, and are they not againſt your ſo much cryed up Covenant, which was to bring the Church of God in the three Kingdoms to the neereſt uniformity in Religion; whereas you by this doing, go about to divide and ſubdivide, not being ignorant what fruits our Saviour ſhews to come from diviſion; ſaying, *A Kingdom divided againſt it ſelf* (political, good Laws and conſtitutions, Eccleſiaſtical, as doctrine Mat. 12. 25.

ctrine and diſcipline) brings deſolation, probably, and very often. Look but to the Church of *Corinth*, what deſolations! Their preaching an empty thing, when one for this, another for that. Their Communions became deſolate, and by ſuch means and doings St. *Paul* became their enemy, who gave them their very being in faith, and was their ſpiritual father. And what deſolation ſuch diviſions bring with us, is evident; what caſting off your Preachers, their old precepts, and your old practiſes, until at length ſome grow from ſomething to nothing. Is it not ſo, when ſome noted for parts and piety long ſince, a long time talk ſo Atheiſtically as to profeſs a readineſs to hear the one and the other, with a reſolution to believe neither, the one preaching againſt the other; and that there was never any ſound preaching ſince Chriſt's time. Are theſe good fruits? and would not ſuch have objected the ſame againſt the Prophets, Apoſtles, and Chriſt himſelf? falſe Prophets and Apoſtles preaching againſt the true, Chriſt preaching againſt the Scribes and Phariſees, and they affirming him to be a deceiver? And I dare maintain that what they preach contrary to what we preach in publick (if they do) to be contrary to ſound doctrine.

1 Cor. 1. 12. 1 Cor. 11. 20.

Object. *You ſay you do nothing but what is good, you ſet open the great doors, and little doors, not caring who ſees, who heareth you.*

Anſw. 1. Admit that what is preached is good, yet it is not well done; good things ſhould be well done, according to rule and order.

2. The Tree is known by the fruits, and by your ſuch Meetings, we ſee the publick Ordinances ſlighted, neglected, contemned.

3. I cannot accuſe what is delivered in your Meetings; but if it is contrary to what we preach in publick, it is not good doctrine. And let me tell you, that *John* of *Leyden* infuſed his dangerous opinions in private Meetings; and how our Mr. *Thrask* in publick preached ſound truths, but in his private Meetings, he did indoctrinate his followers with his pernicious principles.

Object. *They who preach to us in private Meetings, are pious men, the other are profane, vicious, ſcandalous.* 1. If

1. If this be true that ſome of us are ſuch, we are ſorry for it; yea, ſuch we will not juſtifie (and when was it otherwiſe?) nor is all done by the other juſtifiable. *Anſw.*

2. There are more ſins than ſwearing and drunkenneſs; who can forget the ſwarms of ſins in our late Tragedies? and who were actors of many of them in it?

3. For the preſent. Are not deſpiſing of Authority, diſobedience to wholſom Laws, ſins? from which are theſe men free? Cobler of *Glo.*

4. Bleſſed be God, although we all are proclaimed to be profane and naught; yet there are very many as free from idleneſs, drunkenneſs, ſwearing, and ſuch like vices, and as painful, pious, charitable, and inoffenſive as the ſtricteſt in your commended company.

5. But to be plain with you; All profeſſions whilſt kept under, it is their intereſt to be orderly; but when theſe men of late had their liberty, we are able to prove the profane exceſſes of ſome of them, even to publick ſcandal, by Epicuriſm, intemperance and uncleanneſs; to ſay no more.

For my part I cannot think, but that the reſpect ſuch who are in Authority bear to themſelves; their care to have their Laws and Religion upholden, their obedient Clergy not vilified, and people kept from Atheiſm and rebellion, will awaken them in time, ſtrictly and by ſeverity, to do that which their clemency will not do. You cry out much againſt Popery, yet your doings endeavour to bring it in, and ſet it up; it is a Jeſuitical plot to ſow diviſion amongſt us, to make our Religion odious, and that they may fiſh in troubled waters. From a good Author I will tell you a ſtory, which is this. Before our troubles, one *Meriditb*, an ancient and learned Jeſuit, told one reconciled to the Church of *Rome*, that in *England* they had been long and induſtrious about the work of converſion, but it went on ſlowly, and ſo would do, until they took a wiſer courſe. Two things there were that muſt be done, before they ſhould bring their buſineſs to a full effect; they muſt firſt find a way to remove the Biſhops and Miniſters, in whoſe rooms they muſt bring Dr. *Nicols.*

it

it ſo about, that all ſhould have liberty to preach. Then ſecondly, they muſt get down the Common-prayer-Book, and ſuffer every man to uſe what prayer he liſt. And we cannot but remember how far they effected this in our ſad troubles. Beſides, if you expect ſuch priviledge, why may not they expect the ſame? They being Chriſtians, they being ſubjects, they and ſome of you being Recuſants; why not they their Maſs, as well as you your Meetings?

Object. *Why? Thoſe you hear in your Meetings have rare gifts, they are pious and precious men.*

Anſw. I envy no mans gifts, but bleſs God for other mens parts and piety.

2. Compariſons are odious, otherwiſe we could ſay as St. *Paul* of the falſe Apoſtles in his time; Are they thus, and ſo? ſo are we.

3. The forbidden fruit without doubt was excellent, yet it had been good for our firſt Parents to have contented themſelves with their allowed Trees and fruits. Many mens Wives and Diet come ſhort of other mens, yet it is fit their own ſhould content them.

4. Bleſſed be God your allowance is large, you may hear every week three Sermons in an approved way, and none of them to be contemned.

And as for Popiſh Prieſts, do you not think they will ſay for their Prieſts and Jeſuits, the ſame that you do for your Preachers; you ſay yours are rarely gifted men, great Scholars, pious, painful, and what you will more. They will not conform to the Book of Common-prayer, nor obſerve the Orders appointed by the Church of *England*, they will not aſſent and conſent. They can and will ſay the ſame of theirs. If you ſay yours will take no Livings, they can ſay the ſame, and add; not Wives neither. If you ſay that yours live by providence, going about to do good, they can ſay theirs have no ſetled abiding but are ſometimes here and there to promote and ſpread the Catholick cauſe, and are maintained by the peoples bounty.

We acknowledge that we and Papiſts are Chriſtians, agreeing in many things; for we and they acknowledge unity

unity in Trinity; but we with them acknowledge no Queen of heaven to pray unto. We and they acknowledge the Scriptures to be the Word of God; but we with them make not the Apocrypha Canonical. We with them make the Word of God the ground of faith; but we with them make not unwritten traditions of equal authority. We and they agree in admitting doctrinal traditions agreeing with Scripture, or thence deduced; yea, ritual for order and decency left to the disposition of the Church, although but of positive and humane right, they not being childish, nor accounted parts of God's Worship; nor with opinion of merit, nor burdensom for multitude: But we with them believe not traditions obtruded as Articles of Religion, grounds of faith, and parts of God's Worship, they not being deduced from Scripture by inference, nor expresly commanded, such we reject. We and they receive and believe the three Creeds; but we with them receive not the Creed of *Trent*. We and they believe the true God is to be worshipped in Spirit and truth; we with them believe not that he is to be worshipped by Images. We and they believe that we are to pray with fervency and sincerity; but we with them pray not in an unknown tongue. We and they pray to God; but we with them do not pray to Saints and Angels. We and they acknowledge Christ to be our Mediator of redemption and intercession; but we with them do not at all rely upon the intercession and merits of Saints and Angels. We and they do honour Saints departed; but we with them do not worship them. We and they do urge to good works; we as necessary effects of justifying grace, they as causes; we as the way wherein we must walk unto, they as the meritorious cause of eternal felicity. We with them believe two Sacraments; but we with them believe not seven. We and they believe a real presence, so in the Sacrament, that the worthy Communicant really partakes of Christ's body and blood spiritually; but we with them do not believe that the bread is transubstantiated into the body and blood of Christ; so that dogs and mice may eat it. We and they believe there is an heaven and hell;

but

but we with them believe not Purgatory. Christians therefore they are.

Object. *But they are Idolaters.*

Answ. 1. And they say we are Heretickes and Schismaticks. Saying only proves nothing.

2. Call them Idolaters (I think they are so) and what you please; yet I am sure as in many things you differ from them: for whereas they make seven Sacraments, some of you will not make use of two. They ascribe too much to Sacraments, you too little. They keep too many holydayes, some of you keep none. They are blamed for saying the Lords prayer too often, some of you for not at all. So, in some things you agree, namely, in Separation and Recusancy. They forsake our Church as Heretical, some of you as Antichristian, I fear, since you are come to say our Church and yours.

Object. *Say we not right, that your Church is Antichristian, since your Common-prayer-Book is Popery? taken out of the Mass-Book? how can we then abide it? may we not justly leave it, and for it your Assemblies?*

Answ. 1. Take heed what you say, the first offence is an hundred marks; the second four hundred marks, and imprisonment; the third is loss of all a mans goods, and imprisonment during life. Laws which sleep a while may be awakened.

2. But what one word or syllable is in it savouring of Popery? Is there any praying to Saints? for the dead? Is there any allowance of merits? of Purgatory? name any one point of Popery if you can.

3. Whereas you say it was taken out of the Mass-Book; who told you so? did you or they ever see the Mass-Book? do you or they know what it is? But admit it is taken out of it, and that the Mass-Book is bad, as it is; Is it the worse? Is gold refined from dross, wheat cleansed from chaff, at all the worse for the dross and chaff? As for the Mass, I abhor it, as injurious to the Priesthood of Christ, to the sacrifice or death of Christ, as an hindrance to an holy life, and contrary to Gods will, and therefore I am far from defending it. The word *Missa* or Mass, by some is derived

rived of *Missorh*, or *Mincha*, an Oblation; by some from the Latins, who used these words, *Missus*, *Missa*, &c. The ancient *Roman* Idolaters dismissed the people from their sacrifices with these words; I, *licet*, *Missa est*; Depart, it is permitted, and so the Assembly was dismissed. And these words are now pronounced, *Ite*, *Missa est* (*scilicet concio sive Ecclesia*) signifying a leave given to the company to depart. Let it be what it will, or come from this or that, we have it not, neither name, nor thing. Demand of them I desire you, who inform you that our Common-prayer-Book is taken out of the Mass-Book, so Popery; If ever they saw and read the Mass-Book? And if they have seen and read it, demand of them then, 1. Whether all the Mass-Book is in our Common-prayer-Book? They must say no. 2. Whether all our Common-prayer-Book is in the Mass-Book? They must say no. 3. Whether that which is in our Common-prayer, and in the Mass-Book, is good or bad? They cannot but say it is all good. I am perswaded they can prove none of it to be bad. 4. Whether it being good, the being of it in the Mass-Book, can make it bad? or whether we are to reject all the good in Popery, as the name of Christian, with much more?

Mr. *William Rathband* (who put forth a modest confutation of Separatists agreed upon long before, as he saith, by the joint consent of the godly and learned Ministers of this Kingdom, who stood out and suffered in the case of Uniformity. They in it shewing the Church of *England* to be a true Church of Christ, and therefore separation from it to be unlawful.) He with Mr. *Thomas Langley*, Mr. *Simeon Ash*, Mr. *Francis Woodcock*, and Mr. *George Crosse*, all so far as I can conjecture, Non-conformists, put forth a Book of Mr. *John Ball*, a Non-conformist; wherein he writes learnedly and piously against Separation; he writes in defence of sett forms of prayer, and that men are not to separate from the Church because of ours. He saith, many are the Objections which are made against sett forms of prayers, and

The tryal of the grounds of separation he put forth himself.

particularly againſt our Book of Common-prayer; all which I have endeavoured (ſaith he) to anſwer ſeverally; not becauſe they are of ſo great weight, but becauſe I deſired to ſatisfie fully every doubt. And whereas it was objected, The Common-prayer-Book was taken out of the Maſs-
Pag. 8. Book. He ſaith, It followeth not that therefore it is a falſe worſhip; for many things in the Maſs-Book are good, a pearl may be found upon a dunghil. 2. If out of the Maſs-Book, How cometh it to paſs then, ſaith he, that it hath thoſe things directly contrary to the Maſs-Book? He inſtanceth in many. Further, he ſaith, It is more proper to
Pag. 10. ſay the Maſs was taken out of our Common-prayer; for moſt things in our Common-prayer were to be found in Li-
Pag. 11. turgies long before the Maſs. The prayers and truths of God taught in that Book, pertain to the Church as her prerogative; the Church of God may lawfully make claim to thoſe holy things, which Antichriſt hath unjuſtly uſurped. Now ſince I find that erroneous opinions once entertained are not eaſily gotten out of the heads and hearts of men, for they quickly root deep; take ſtrong hold, and cannot eaſily be pull'd up, as we ſee in Chriſt's time. The Phariſees held
(a) Mat. 15. 2. corrupt opinions about (a) working, (b) diſpencing with
(b) Mat. 7. 11. childrens obedience, about (c) ſwearing, (d) faſting, and
(c) Mat. 23.32,33. many errors about the (e) Law. Did Chriſt get theſe errors
(d) Luk. 15. 12. out of them? He brought the cleereſt light that ever any
(e) Mat. 5. did; they for all that lived in darkneſs. The Sadduces denyed the (f) reſurrection. Chriſt laboured to convince
(f) Mat. 22. 23. them, they held their errors in St. *Paul's* (g) time. (b) *Hymineus*, and *Philetus*, and *Alexander*, had rather be delivered to Satan, than to deliver up their corrupt and damna-
(g) Act. 23. 8. ble opinions. Therefore as all of us ſhould be careful to take
(b) 1 Tim. 1. 20. heed what opinions we receive, to this end to try the ſpirits,
2 Tim. 2. 18. & not take things on truſt for the learning, ſeeming holineſs and worth, or reſpect we have to any man; but to ſearch and ſee that they have a ſound bottoming from the Word: So we are not to wonder why the beſt of God's meſſengers cannot take men off from their unwarranted opinions. The Jews retain their opinion, that neither *Elijah* nor Chriſt

are

are come. The Papiſts retain their opinions, and will die in their errors rather than embrace the truth. It will be no ſtrange thing then, if I endeavouring to, I neither do nor can remove you from your erroneous practiſes.

1. In vilifying, not coming to, but abſenting your ſelves from the publick prayers of the Church, no not by Scriptures, the teſtimony of holy Martyrs, the hatred Papiſts bear to it, the ſtrictneſs of the Law under which we live, the excellency and uſefulneſs of it, nor by the approbation the Reformed Churches give of it; of all which I have made uſe but in vain.

2. In not baptizing your children, or baptizing them in an illegal and irregular way, although I think I have ſhewed ſufficient grounds and authorities, and Mr. *Baxters* opinion, which is, That they who deny baptiſm to their children play the devils part, yea, do herein heinouſly exceed the Devil. Some who admire the man, will be his Interpreter, ſaying, his meaning is, If they may have them baptized in his way, and then will not, but refuſe. Read his Book of Infant Church-membership through and through, and you ſhall find no ſuch limitting to this way or that; he acknowledgeth ours to be true baptiſm, valid, and not to be reiterated. And whereas ſome who think they know more than they do, ſay, It is the duty of parents to have their children baptized, although it doth children no good; ſuch ſenſleſs ſilly ſpeeches ſhew that ſome folks bolts are ſoon ſhot. It is a duty, and yet doth it no good? Do Scriptures ſo highly commend Baptiſm as we read, and doth it no good? Is it no good to be a member of Chriſt's Church, but to be in the ſame condition with Turks and Pagans? Act. 23.8. Rom.6.4. Tit.3.4.

3. In not coming to the Communion, of which I have ſpoken often, and at large; but I ſee you are reſolved notwithſtanding. I will intreat you to take notice, that if your practiſes are erroneous, as they are, 1. That to be obſtinate in an error is dangerous for mans ſalvation. The uglineſs of obſtinacy in error doth appear from the Author of it, who is not God, but the Devil; ſo obſtinate errors, diabolical; and naturally it produceth Hereſie or Schiſm, and is ſuch Mat.5.19. Mat.13. 25.

Gal. 5. 12. that St. *Paul* wiſhed to be cut of. A mutinous Soldier is hanged, when an open enemy hath fair quarter. Conſider alſo that errors in the end bring terrors, ſuch making men like children, hulk on the Sea without rudder; for in ſuch a Eph. 4. 14. condition are ſuch who flote on groundleſs errors; yea, errors make men as bones out of joint, which coſt groans to bring them in place again. Alas! what is a traveller in the night out of the way? how is he troubled? A Rebel out of the Kings favour, how is he perplexed? erroneous perſons are Travellers out of the way, and as Rebels out of favour.

Object. *You are deceived, Papiſts, Anabaptiſts, Quakers, we and other more, you think do err, are not troubled; we fear not, we ſuffer for our conſciences.*

Anſw. Admit ſome live and die confident in groſs errors, never fearing harms to follow: So ſome run into the fire fearleſly, and ruſh upon dangers deſperately, but they are frantick or fooliſh, not wiſe and well-guided perſons.

And that we may not err, take heed of pride which provokes men to errors and factions. Take heed of prejudice Act. 8. 9. againſt any thing cauſeleſly. Take heed of covetouſneſs, Act. 19. 32 truths adverſary; for ſome ſubvert houſes for lucre ſake; Tit. 1. 11. gain perſwades many to maintain errors, that errors may maintain them. And be we careful to this end conſtantly to believe what is taught you by the Scripture, and conſcionably to obey what is commanded you by the Church; provided it be not contrary to Scripture. Be careful to faſten Gal. 1. 8. our faith upon Scripture. If Scripture ſaith it, I will believe it. To faſten our charity upon our Mother the Church, and her directions, and ſee that we our ſelves be humble; for Mat. 4. whereas many object, all alledge Scripture, we confeſs it to be ſo: The Devil himſelf did ſo; yet it is certain, if we will read the Scriptures carefully and faithfully, hear the Church charitably, and eſteem of our ſelves modeſtly, we ſhall underſtand Scriptures ſufficiently to keep us from error.

Once again let me intreat you brethren, not to err with any Maſter. Some think they may ſafely do this or that becauſe of ſuch whom they follow: To them I ſay as St. *Auguſtine* of *Cyprian*; Although there are many things that

Cyprian.

Cyprian did excellently teach, yet there are some things wherein *Cyprian* might have learned more than he knew: So say I of some men, such shall be my friends, I love them well for the good service they may do, but I must, and do love the truth better, since a wise man will not alter an ancient truth for the love he bears to the Author of any novelty, and a good man dare not. For although men are wonderfully pleased with their own conceits, and their opinions must be the great Monarch, to rule even the Monarchs of the world, although they suppress truth, to advance falshoods; yet they are but like a cumbersom heap of sands; a congested heap of groundless opinions good for nothing, not worth any thing, only fit to deceive here, and to destroy hereafter; a fruitless heap bearing no other fruit than to abuse our neighbour, dishonour God, and betray mens souls to Satan; a disagreeing heap not fast joyned together. Errors and falshoods may for a time be patch'd together, like a beggars cloak; but they continue not long united, and an inconsistent heap; for they who embrace errors, are not long constant, but run from one absurdity to another: Let me therefore acquaint you how some have drawn, and do draw well-meaning people into error, being stirred thereunto. Gal. 1. 8.

1. Sometimes by covetousness. *Paulus Samosetanus* expecting preferment from the Queen of *Arabia*, fell into such Schisms, which in the end wrought his own overthrow. Some men finding it an easie thing to live at another mans Table (although so doing is base to a generous mind) speak often, things to maintain and please a faction, *Tit.* 1. 11.

Sometimes by ambition which hath often caused contention and separation, because *Arrius* could not get the Bishopwrick of *Alexandria*; *Donatus* of *Carthage*; *Arius* of *Ponts*, they became enemies to the Church.

3. Sometimes by intollerable pride working contempt of Authority, the contempt of which causeth separation; and mens self-love is the cause of this contempt. Self-love as St. *Augustine* saith, Is the master builder which buildeth the City of the Devil; for when men are so besotted with opinion *Lib.* 14. cap. 18. *de civitat. Dei.*

nion of themſelves, that they think their own writings to be Goſpel, and Pigmaleon-like, fall in love with images of their own making; they will ſooner hazard their lives, than by revoking their errors impair their reputation. Tell them of general Councels, of many learned men, they think they all might err ſooner than themſelves. If you alledge to them the judgment of the ancient Fathers, they are ready to ſay with *Abailardus*, Although all the Fathers thought ſo, yet I do not think ſo; Fathers are but children, Schoolmen (as one ſaith) are but Foolmen in reſpect of themſelves, who can ſooner eſpy moats in the Fathers eyes, than beams of folly and ignorance in their own eyes. Tell them of Mr. *Dod*, Mr. *Bolton*, Dr. *Tayler*, and ſuch other (who liv'd not long ſince in our own times) what they taught, how they liv'd, they can preſently ſay; ſuch were good men in their times, but now we have new lights, and are better gifted.

Dr. *Bois.*

Let me alſo intreat you to conſider what hurt you do, what ſad inconveniences your ſeparations and diviſions do bring, how they diſtract people, ſo that they know not what to do. *Bartholomew Caſanus a Saponiſh* Biſhop, tells us a ſtory of a *Spaniſh* Prieſt, deſirous to baptize an *Indian* Noble man; the *Indian* asked the Prieſt, whither the *Spaniards* dying went? The Prieſt ſaid, to heaven: The *Indian* replyed, he would not go whither ſuch cruel people went. There is alſo a ſtory of *Bernardine Ochin*, a man of great learning, who diſliking the Church of *Rome*, fled to *Geneva* firſt, from thence to *England*, where ſeeing ſo many Sects, all challenging themſelves to be true, and each condemning the other, he turned back to *Rome*, ſaying, It was impoſſible, that they who were ſo ſimple, ſo way-ward, ſo obſtinate, ſo full of Sects and diſſentions, could be of the true faith of Chriſt. Suppoſe a Pagan ſhould come and ſay, I would willingly be a Chriſtian, and ſeeing ſuch ſtrife and diſſentions amongſt us; one man ſaying he holds the truth; Another ſaith no, but he is in the right, what ſhall this poor Pagan do?

And let me deſire to know what will pleaſe and content you; you extol Mr. *Bolton*, he deſerved the ſame (but take heed

heed it be not like the Phariſees commending the old Prophets, your doings being contrary to his preaching and practiſe) do you follow his doctrine and example, then we are all agreed, we ſhall have no ſuch dividings; you gathered hands againſt me to caſt me out, and to bring in Mr. *Baſely*, you had your deſire (for then you might do what you liſt) you thought your ſelves happy in your change; How long did he pleaſe you? were you not then gadders this way, and that way, to this man, and that man, eſpecially to one whom after you abhorr'd, for doing but his duty? were you not then condemned for your giddy waywardneſs? For my carriage amongſt you, I ſhame not to own it, and I challenge envy it ſelf to ſay the worſt it can, when and where I may anſwer for my life and doctrine. I am not like to be a burden to you long as a man, muchleſs as a Preacher, being ſo far ſtricken in age; I having therefore often uſed arguments and reaſons to diſſwade you from divers erroneous practiſes, and thus far now diſcharged my duty in ſhewing the danger of error, and wherein you groſly err, if I err not, (as I am perſwaded I do not) and ſince all ſuch perſwaſions are in vain, and prevail not; it being no little grief to me to ſee (as ſome other) ſo your neglect (to ſay no worſe) of Catechiſing and Communions, for the remedying of which I did formerly complain of one (without any ill will to the party) hoping that it might do good to him and others; but only complaining and no more, and keeping off the ſentence intended, no good was thereby done. Now again, out of the love I bear to you, not bearing malice to the party, or any mans perſon; nor by reſpect to my ſelf (ſince the ſmaller the Communions are, and no Catechiſing, I have the more eaſe and leſs labour.) And out of the regard I bear to mine own ſoul, in omitting no lawful means unattempted to do you good, I am conſidering whether it will not be my duty, out of the many refuſers of Communions and Catechiſing, to ſingle out one who may be ſuppoſed in every reſpect beſt able to manage and defend ſuch unwonted irregularities, that ſo it may appear whether you have any grounds for ſuch unwarranted courſes; and whether thoſe in authority have

Mat. 23. 29.

power.

power to keep us in order, and to ſuch neceſſary duties, ſince by Sects and Schiſms, Sectaries and Separatiſts, their ignorance and ſimplicity, their diviſions and obſtinacy, many in our unhappy *England* are caſt down, who were deſirous to ſtand in the truth of God; many are hindred from being Proteſtants, and more turned Recuſants; many their hearts ſo ſhaken, that Camelion-like, they are capable of any ſave the right faith. It being the property of Hereticks, as *Tertullian* ſaith, to weary the ſtrong, to catch the weak in a ſnare, and to leave the middle ſort ſcrupulous. I therefore now reſolve no longer by ſilence and ſitting ſtill, to be acceſſary to ſo much hurt; and for this end to make trial ſo far forth as I have ſaid, what good I can that way do, ſome men being forced with rigour, who will not be refelled with reaſons, from their erroneous wayes. As in the Ark there was bread (Manna) for refection, alſo a rod for correction: So in the Church of *England*, the Church of Chriſt, there is a voice of conſolation to defend the good as with a ſhield, and a voice of correction to order the ſtubborn and diſobedient. The Church of Chriſt therefore according to St. *Auguſtine*, is called the handmaid of the Lord; ſo the Miſtris of her people to guide and rule her folk, yea and to correct them too, when they offend as *Sarah* did *Hagar* when ſhe contemned her Miſtris. I believe *Hagar* thought *Sarah* dealt hardly with her, whereas ſhe did more perſecute *Sarah* by her contempt and wicked pride, than *Sarah* did her by ſending her out of doors. There being alſo little hopes of being heard or regarded amongſt deaf and ſelf-conceited men, who regard the cenſures of the Church no more than a bullet of cork; it is good to try, and ſee whether they have a rod (power) and can uſe it; for every one is not a friend who ſpareth, nor every one a foe who ſmiteth; yea, it is a mercy ſometimes to puniſh, and oftentimes it is cruelty to ſpare. Such a Father who ſpareth his ſervant, killing his ſon, will be thought unjuſt, not merciful; and what can we think of them who ſpare thoſe who rend and tear the Church our Mother? Bad men through malice do unjuſtly hurt and vex the godly without cauſe; and good men through love by diſcipline

Aguſt. epiſt. 50. ad Bonif. de corig. beret. epiſt. 48.

diſcipline do juſtly correct others for their miſcarriages. The diſcipline of the Church being as *Cyprian* ſaith, the preſerver of hope, the guide to ſalvation, the retainer of faith, and cheriſher of godlineſs. The correcting voice of diſcipline oft doth and may do good to ſuch who will not be moved with the ſweet voice of intreating. St. *Auguſtine* ſaith, He who binds a frantick man, and awakes him who is in a Lethargy, is troubleſom to both; yet he loveth and helpeth both: So to bind men with the cords of juſtice, that they may not wrong themſelves and others, is a great good; it being alſo far better to weaken ſome by juſtice, than ſuffer them to go on to weaken others by faction.

Object. *But if I will complain for neglecting Communions and Chatechiſing, why not of ſwearers and drunkards?*

Anſw. 1. I hear no oaths, I ſee no drunkards; I ſee abſenters from God's Ordinances, and I preach againſt the one and the other.

2. Moſt ſpeak againſt ſwearing and drunkenneſs as groſs ſins; the other go under the notion of goodneſs.

3. Swearers and drunkards deny not our Church to be a true Church, they deny not the Ordinances; and they might be better wrought upon and reformed, was it not for our diviſions. The other do little leſs than ſeek the overthrow of the Church.

4. I hope I am a friend to no vice, and ſuch an enemy to all, that if any will bring me as good evidence, and will ſtand to it, that ſuch and ſuch are incorrigible ſwearers and drunkards, as I have that ſuch and ſuch come not to Communions; if I then endeavour not their amendment by Church-cenſures (if I cannot by perſwaſions) let me be blamed. I intend not to create any juſt offence, or real hurt to any mans perſon; for truly I know not the man living, or creature breathing to whom I do not heartily wiſh, grace, mercy and peace. My deſire is to endeavour in this place, to ſtop the current of opinioniſts blown by the ſpirit of error over many parts of this Land, to the diſhonour of God, and endangering of many a mans ſalvation, and ſtaggering well-meaning people, and drawing them to diſobedience, Schiſm,

and Faction. And whilſt I am ſo doing, & when I have done, I hope to make it appear, that as I never yet did ſhew the leaſt malice nor diſcontent to them who formerly ſought to ruine me and mine; ſo that now I bear not any ill will either to the party, or any other, but that I do what I do in love; and that if they make tryal, they may truly ſay of me, as it became a Proverb concerning Arch-biſhop *Cranmer*; *Do my Lord of* Canterbury *a ſhrewd turn, and then you may be ſure to have him your friend for your labour whilſt you live.*

Thus you and I being men are ſubject to err, and it being dangerous to live in error, according to my Office and duty I have declared wherein you err, that I may not be guilty of the ſame by my ſilence. If you can bring me convincing grounds that I thus differing from you in judgment, and in thus diſcharging my duty do err, you ſhall ſoon perceive and ſee that I will not be obſtinate in error. And if what I have ſaid contain convincing arguments to make it clear that you do err, then I deſire the ſame of you, that you may not obſtinately perſiſt in error; that ſo both I and you may follow this bleſſed counſel of the holy Ghoſt, by the Apoſtle Saint *James* ſpeaking to you and me in theſe words, *Do not err my beloved brethren.*

Preached *October* 6, 13, 20.

Certain ſayings of Mr. Baxter *in his Infant-Church-membership.*

THe main ſcope of their endeavours in publick and private is to propagate their opinions, and if they preach any wholſom doctrine, it is uſually ſubſervient to their great deſign, that the truth may be as ſuger to ſweeten their errors, that they may be eaſier ſwallowed. They perſwade the people that Miniſters are ſeducers, lyars, &c. judge therefore what good may people expect from Miniſters. How hath it grieved my ſpirit to ſee and hear men profeſſing to be more godly than others, to make it the buſineſs of their lives to diſgrace the Miniſters of the Goſpel. Pag. 144. 16.

When poor people hear thoſe deſpiſe the Miniſtry, that once were conſtant hearers—Sure theſe men having tryed, ſee ſome evil in that way, &c. 16.

O how it ſtumbleth and drives off the poor ignorant people from Religion, when they ſee thoſe that have ſeemed Religious prove ſuch? And when they ſee us at ſuch difference one with another; and when they ſee ſo many Sects and Parties, that they know not which to turn to; They think that all ſtrictneſs doth tend to this, and ſo that the godly are but a company of giddy, proud, unſettled, ſingular perſons, that know not where to ſtep, till they are beſides themſelves. O! how are the Papiſts hardened by this? I have ſpoken with ſome of them that once began to be moderate—who now upon the obſervation of theſe Sects—are generally confirmed in their way, and ſay, Now you may ſee what it is to depart from the boſom of the Church—to make the Scriptures common, &c. The Epiſcopal Party are more confirmed in their way by it, and ſay, You have mended the matter well, &c. yea, thoſe who were offended at the Prelates cruelty—do now think they did well, and that which was needful for the quenching of this fire, whilſt it was a ſpark. And many who began to ſtagger at the Kings late Wars, are now many thouſands of them perſwaded of 145. When? to whom?

the lawfulneſs of it, from the miſcarriages of theſe men.

And other grounds. And if report (too probable) do not lye, thouſands and millions of Papiſts in all Countreys of *Europe* where they dwell, are confirmed and hardened in their Religion, by the odious reports that go of the miſcarriages of theſe men in *England*. Theſe ſay they, are your Reformers. And this is your Reformation. How many thouſand Profeſſors of Religion are quite ruined in their ſouls, and turned into Monſters rather than Saints? How many ſad, diſtracted, divided

149. Congregations? What dividing and ſubdividing, and ſubdividing again, and running from Church to Church, and from opinion to opinion, till ſome are at ſuch a loſs, that they affirm Chriſt hath no Church, &c.

How many diſtracted Families in *England* that were wont to worſhip God in unity and joyfulneſs? One will pray, and

16. the other will not pray with him, becauſe he is unbaptized; and a third ſaith Family-duties are not commanded in Scripture. One will ſing praiſe to God, another ſcorneth it, as if it were ſinging of a Jig; and a third will ſing Pſalms from the dictate of the Spirit only—One will be of one Church, and another of another: Envying and ſtrife hath taken place, while unity and love are laid aſide, becauſe that truth is joſled out by error.

150. What a multitude do I know, that are moſt notorious for pride, thinking themſelves wiſer than the ableſt Teachers, when they have need to be chatechiſed? Some of them run up into the Pulpit to preach, ſome will not come in publick, are conſtant Teachers in private, where they vilifie the Miniſtry, and make poor ſouls believe, that the Miniſters are ignorant of the truth of God in compariſon of them.

151. I have wondred formerly why St. *Paul* ſpeaks ſo much againſt Hereſies and Schiſms, and what made even all the primitive Fathers ſpend moſt of their zeal & painful writings againſt Hereſies and Errors? as doth *Ignatius* and almoſt all, when we in theſe dayes were ready to think theſe to be ſcarce ſins? But now we begin to know their meaning; and I can ſay as good *Dadianus*, I never knew what Hereſie or Schiſm was till now.

Thus he and abundance more.

A

DISSWASIVE FROM ERROR

A

PERSWASIVE TO ORDER

By a Lover of, and Labourer for Truth, Peace, Unanimity, Uniformity and Order, *Joseph Bentham.*

JUDE 3.

Earnestly contend for the faith which was once delivered to the Saints.

London, Printed by *W. R.* MDCLXIX.

ORDER

A

Visitation-Sermon

PREACHED

At *Kettering*, Octob. 6,15.1666.

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1 COR. 14.40.

Let all things be done decently and in order.

MANY enormities and disorders were amongst the *Corinthians*, incest unpunished bolstered, not lamented; Law-suits before Pagans, to the scandal of the Gospel; men covered, women uncovered in Divine Service; negligent and unworthy coming to the Lord's Table; abusing of gifts to vain glory, denying the resurrection, &c. The Apostle having handled some things concerning matters of decency, as womens praying covered in token of subjection, and mens praying or prophecying (namely, being present at praying and prophecying) uncovered in sign of their superiority. Having also spoken of some things more properly pertaining to edification, by silencing such who used tongues without interpretation, and of some things pe-

peculiar to order, as to ſpeak by two or three; in the cloſe he ſets down a rule or Canon, by which all muſt be ſquared; a touchſtone to try, and a ballance to weigh Church-orders, whether they be right; which they are. In regard of the end, *v.* 26. when they tend to edification; and in regard of the manner, when they are done decently and in order; ſince all things ſhould be done without confuſion of perſons, and proceedings in juſt and due order; therefore what is in the Church, as it is to be decent, ſo it ought to be in order.

Doct. *Order in the Church of God, is a good and an excellent thing.* And it is ſo,

1. In regard of God, who is a God of order, *v.* 33. Order proceeds from him, and from his throne, who alſo is a lover of it, delighting in it; all loving their own works, and what conforms to them.

(*a*) Cant. 4. 12. (*b*) Cant. 6. 4. (*c*) 1 Tim. 3. 15.

2. In regard of the Church, which in Scripture is called (*a*) a garden encloſed, therefore to kept in order; an (*b*) army with banners, therefore to march, and to be Marſhalled in order. And (*c*) Gods houſe, therefore to be governed and kept in order.

(*d*) 1 Chr. 5. 55. (*e*) 1 Chr. 15. 15. (*f*) Col. 2. 5. (*g*) 1 Cor. 11. 34. (*h*) Tit. 1. 5. (*i*) Act. 21. 24.

3. In regard of good men who ſo prized order, That (*d*) Prieſts are commended for keeping order. They are (*e*) blamed and puniſhed for not obſerving order. St. *Paul* (*f*) rejoyced, beholding the order of the *Coloſſians*; he (*g*) promiſed to ſet things in order at *Corinth*; he charged (*h*) *Titus* to do the ſame at *Crete*; and himſelf was perſwaded publickly to declare at *Jeruſalem* his walking according to (*i*) order.

4. In the great book of nature there is order; Bees have their Queens, Cranes have their leader, Locuſts their troops; ſo that order is the beauty of Nature, the ornament of Art, and honour of the World.

(1) 1 Cor. 14. 33. (2) Job 10. 22.

5. From the contrary we may ſee its excellency, ſince where order is not kept, (1) peace cannot be kept; confuſion and peace agree not. (2) Death is evil, and that is without order; in it are no orderly changes of night, day, heat, cold; nor do men in dying keep order, rich and great men going firſt. But rich and poor, young and old, promiſcuouſly

cuously die without order; and Hell, the worst of all, hath in it no order; surely then it is a kind of death to see any disorder, and a kind of Hell to see all in disorder; yea, popular inequality was so burdensom to the seditious Anabaptists in their rebellion, that contrary to their doctrine they made one their Captain, another their King, so seeking to have order, in their hurly-burly disorders. *Sleidan. Comment lib. 10. An. 1535.*

6. Yea, such is the excellency of order, that civil order is the beauty of Kingdoms, spiritual of the Church; that the fabrick of the World is upholden by order; that States and Kingdoms are maintained by it, and without it nothing can well flourish or prosper. And since it hath or should have place in all things, surely the Church should not be without it; for order and uniformity in discipline is an hedge to unity and doctrine. And where rules for order are despised, and every man left to himself, usually so many Citizens, so many Sects; whereas where all things are done in order, there union in Law, breeds union in love, uniformity in fashion, uniformity in faith, *Eph.* 4. 3, 4.

But alas! where is our order, when as at *Corinth*, so with us, one is for *Paul*, another for *Apollo* (and might not any of these have been acceptable and given content?) Sure this is not agreeable to order, since St. *Paul* for their so doing pronounceth such to be carnal; when some go to private meetings, when they should go to the publique Ordinances; when some go to the Lords Table, more keep away than come, sure it is neither decent, nor according to order. 1 Cor. 3. 12. 1 Cor. 3. 4.

Oh, my beloved brethren, for the Lord's sake, a God of order, for the Churches sake, the houshold of God to be well ordered; live in peace, be of one mind, and observe good order. Because many are divided into factions, shall we? must we needs sin with others? or because disorders are abroad, let us unite at home, and be orderly. Order is of God, disorder is not so; some must begin to make up the breaches, and to quench the flames. Oh that we could be the men! for why should we open the mouths of our adversaries, to reproach our Religion, as if in it we had no agreement, no order? why should we tear the Church of

Christ into pieces by our disorders? why should we be stumbling blocks to people, making them at a stand, not knowing what to do, whether to be of this, or that, of the other, or of no Religion? why should we deprive our selves of that joy, comfort and good, we might receive by Christian unity and order?

Since therefore God is the Author of good agreement and order, since we are all of the same family and household of God; since we are fellow members of the same body, fellow stones of the same building, and fellow-soldiers of the same band; since we have the same Father, God, the same Mother, the Church, the same enemies, weapons, cause, and expect the same crown; since in Christs Kingdom lambs and wolves agree. Labour we for peace, and to uphold in this house, in this Kingdom, fold and family, unity and order. In contentions therefore deal like neighbours, in State business like subjects, in other mens sins like Christians, in all humane things as just men; and in all we do be careful to observe order.

Is. 11. 6.

1. That all things may be done decently and in order, lay aside pride, passion, prejudice and pragmatical dealing in things out of our Calling; for when meer Mechanicks from the anvile, thimble, needle, yea from tinkering and tapstering, presume to sit in *Moses* chair, to be dictators and reformers. It is sure against order, and a cause of much disorder.

2. That all things may be done decently and in order, by no means have a prejudicate opinion against the Governours of the Church, I mean the Bishops, they having been therein, in and since the Apostles times; St. *James* at *Jerusalem*, St. *Peter* at *Antioch*, St. *Mark* at *Alexandria*, &c. And after them such Worthies of the Church, St. *Augustine* Bishop of *Hippo*, *Chrysostom* of *Constantinople*, *Ambrose* of *Millain*, *Cyprian* of *Carthage*, &c. *Fulgentius*, *Palladius* and *Finan*, Bishops in *Scotland*, before Antichrist; three British Bishops at the famous Councel of *Nice*, *Aristobulus* one of the seventy Disciples, as we are informed, a Bishop in *Britain*. And of the nine and twenty Clergy men, Mar-

Lauder, pag. 41.

tyrs

tyrs in Queen *Maries* dayes, five were Biſhops, and one Arch-Deacon. Such hath been the Government of the Church in and ſince the Apoſtles time; and if ſome have been faulty, perſonal faults may not annihilate needful functions.

3. That all things may be done decently and in order, let us better eſteem of things appointed by our Church for unity, edification and order, and not cauſeleſly run into factions and fraternities, ſcandalous to the Goſpel, dangerous to our ſelves.

Some I know will ſay, to obey and obſerve order in things commanded by authority, is againſt conſcience. Obj. 1.

That Magiſtrates have power to command is cleer, *Rom.* 13. 1. Surely then they may make Laws, they being called powers; ſurely ſuch receive force from God, they being ordained of God; ſurely ſuch bind, ſince we muſt be ſubject, *v.* 5. and ſurely violaters ſin, ſince reſiſters receive damnation, *v.* 2. *Anſw.*

But I am perſwaded that ſuch and ſuch particulars are unlawful? Obj. 2.

1. If the thing commanded is ſimply unlawful, as to worſhip the golden image; if the thing it ſelf is lawful, yet obedience to that lawful thing, to ſome, puts upon a neceſſity of ſinning; as when ſingle life, lawful to ſome, is impoſed to ſuch who have not the gift of continency. If indifferents are commanded as neceſſary, as meritorious, and as the ſubſtantials of Religion, ſuch commands loſe their force; yet not ſo, but all commands of Magiſtrates wanting authority of the Word, ought not to be diſobeyed with ſcandal and contempt: Even Heathen perſecuting Kings had ſuch authority from God, that Chriſtians were to pray for them, and obey them, commanding things lawful actively, commanding things unlawful paſſively. *Anſw.* 1 Tim. 2. 1, 2.

2. You ſay you are perſwaded they are unlawful, this makes them not to be ſo. If there is no rule from the word for their unlawfulneſs, there is no place for your diſobedience, but the command to obey is ſufficient warrant to obey. It is a great miſtake to ſwallow Camels ſins, and to ſcruple at matters indifferent (not once pretended to be a-

gainſt the word, they being alſo commanded by authority, and that ſuch we are to obey) upon no better grounds than ſuch, they are contrary to our fancy, humour, opinion, or Chriſtian liberty, as pretended; for Chriſtian liberty conſiſts in freedom from ſin, from the curſe of the Law, from the wrath of God, the yoak of Moſaical rites, and an obligation of conſcience to the things indifferent, as ſubſtantials. As for liberty of conſcience, ſo much deſired of ſome, who know not what they deſire, I could ſhew how *John Becold*, *Nicholas Stock*, *Mancer* and others pleaded for, and obtained the deſired liberty; but having power in their hands, they would not grant the ſame to others. And ſure we may remember, how ſome would not grant it to others, who are now moſt deſirous of it themſelves. But who I pray ſhould have liberty of conſcience? Sure I am, it is not agreed upon by thoſe who have written earneſtly for the ſame. Some would have it granted to all conſcientious men only; but who are they? ſome not to ſuch who ſin againſt the light of nature, and reaſon, and here will be ſome doubt. And ſome would have it granted to all men, in all Nations; whereas if to all, what confuſion? if to ſome only, what diſſenſion?

There is a glorious liberty which is celeſtial in heaven, *Rom.* 8. 21. On earth there is a liberty temporal, 1 *Cor.* 10. 29. This liberty is beſt when offence is neither given nor taken. There is a liberty ſpiritual, *Joh.* 8. 36. which conſiſts in deliverance from evil, from ſin, from the puniſhment of the Law, *Rom.* 8. 1. *Col.* 3. 13. from the ſtrict obſervation of the Law, which ſaith, do and live; freedom in reſpect of God, to have free acceſs to ſerve him in the Name of Chriſt, *Rom.* 5. 2. To ſerve him without fear, in righteouſneſs and holineſs, *Luk.* 1. 74. and freedom in reſpect of the creatures, to uſe or not to uſe our dominion loſt by *Adam*, it being reſtored by Chriſt, ſo that all are ours, 1 *Cor.* 3. 22. all being pure to the pure, *Rom.* 14. 14. There is alſo a carnal liberty to ſwear, to lye, to ſlander, to ſerve God when and how men liſt, to ſhun Gods Ordinances and publick Meetings; and this is a liberty ſtood for by ſome, whereas this is no Chriſtian liberty, but a diſſolute licentiouſneſs; for notwithſtanding our liberty, we muſt pay debts, and perform duties, to whom debts or duties belong.

Scripture mentions a good, a cleer, a pure, a purged, a weak, an evil, and a ſeared conſcience. If the conſcience for which men plead liberty, loves diviſions, which God hates, it is but a bad conſcience.

Concerning things indifferent, as ſuch things are which I may lawfully do, or uſe, as I may forbear from, or drink wine, ale, beer, or water; I may cloath my ſelf with woollen or linnen, I may uſe the geſtures of ſitting, ſtanding, kneeling, ſo long as I am at liberty; for a Chriſtian is ſometimes

times to moderate his liberty in the use of things indifferent, of which there are two chief moderators.

1. General, namely, charity, directing us when and where to use our liberty (the thing being indifferent to us) this made St. *Paul* to say, he would eat no flesh whilst the world stood, rather than offend his brother.

2. Special, as lawful authority abridging a man of this liberty. For example; It is indifferent for a man to take to, and follow this or that trade, yet the Magistrate for common good limits this liberty so, that no man shall follow such a Trade until he have served such a time, nor in a corporation, except or until he be free of the same. For Merchants to transport commodities is indifferent. The Magistrate for publick good limits this liberty, and forbids the transporting of some things for a certain time. To gate fish, fowl, or flesh is indifferent. The Magistrate limits so as before. And whereas it is lawful to pray standing or kneeling, to receive the Communion sitting, standing or kneeling, the Magistrate to maintain uniformity and order, moderates and limits this liberty, appointing all in publick prayer, and receiving the communion, to use the gesture of kneeling, as most decent, orderly, religious, and tending to uniformity; which determinations of authority are to be obeyed because lawful and commanded. And I desire such who think the command of a lawful thing makes it unlawful, to apply it to your own occasions, as after this manner; your man may, yea he ought, it is his duty to saddle your horse, and do any other such thing; but in case you bid him do it, then your command makes it unlawful. Apply it thus to your selves, and you will see the fondness of such fancies.

See the rubricks after the Communion for kneeling at it.

There is a certain *ignoto* called, they say, who affirms, that if the Magistrate enjoyns, liberty is lost. And

when we reply, grant that and confusion will follow in families, in Kingdoms. To this, this *Ignaro* answers; in civil and temporal matters the Magistrate may command, and we lawfully obey, not in Ecclesiastical and religious; but alas, this pitiful single *umbra* either knows not or forgets, that the actions of Gods worship are either essential or circumstantial; essential are principal, as piety, holiness, or subordinate, as helps to the better performing and declaring of such worship, as prayer preaching, Sacraments, concerning which we may consider, That they, as prayer, preaching, Sacraments, are necessarily to be performed, because instituted of God.

2. Cir-

2. Circumstantia, which shew the manner how they are to be performed, concerning the place, time, gesture, &c. these are left to the Church, 1 *Cor.* 11. 24. St. *Paul* would order such things when he came, and saw what was convenient, *Act.* 15. 29. the Church then enjoyned things long since abrogated. *Titus* must order things in *Creet*, and St. *Peter* enjoyns, 1 *Pet.* 2. 13. to submit to every Ordinance of man; submit therefore, honour, pay all duties; to every humane Ordinance, humane because proper to men, and by some humane act, for the Lords sake, namely, under God, of God, from God; to every, to all Governours, good and bad, in all things which do not cross Piety and Religion; our obedience is to go so far as their commission is to command; not to civil causes only, but to religious also; and wherein their precepts may not be followed, our obedience must be passive. But whatsoever lawful thing is appointed by the Church, for order and decency, may with a good conscience, yea ought to be obeyed.

The old Non-Conformists in their modest confutation of Separatists, answering their objections concerning using stinted commanded prayers, say, The peoples understanding and memory is better helped by that they are acquainted with, than with other, pag. 14. And that it is lawful to use such good forms which are imposed by authority—And we ought the rather to do good things that are agreeable to the Word, when we know them to be also commanded by the Christian Magistrate, pag. 15.

Obj. 1. *But by so doing we shall offend our weak brother, which we are forbidden to do.*

Answ. All are not weak in their own opinions who plead for such.

2. Weak are to be informed, not to be nourished in their weakness, and wilful are to be opposed.

3. By obeying you shall offend some, by disobeying you shall offend many; by obeying you will offend some private persons, by disobeying you shall offend publick. Whether are we to prefer the few or many, the private or publick?

Obj. 2. *Christ condemns the traditions of men, Mat.* 15. 9. *Things enjoyned are such.*

Answ. Christ condemns those of the Pharisees, for they were enjoyned as parts of God's Worship, contrary to God's commandments, and preferred before them, and upon opinion of merits by them, *Mat.* 15. 6. as necessary to salvation.

Ours

Ours are not ſo, but only for decency, common order and uniformity.

But I think others to be better, and ſuch to be needleſs. Obj. 3.

1. Some muſt determine, elſe ſo many men, ſo many minds, ſo many wayes. *Anſw.*

2. They who determine cannot, may not be every one; but ſuch whom God hath ſet over us.

3. And admit ſome things in our conceits might be amended; is not peace better than contention about them, they being lawful? who in his wits will pull down a fair building, becauſe he thinks a tyle doth not lye well to his mind?

But ſuch and ſuch are ſuperſtitious. Obj. 4.

Many talk much of ſuperſtition, and againſt it, who know not what it is, and themſelves in refuſing ſome things, are oftentimes more ſuperſtitious. Superſtition properly taken, is too much ſtrictneſs about extremity in Religion, and it is ſometimes joyned with idolatry, *Act.* 17. 22. They were more ſuperſtitious than others, worſhipping more Heathen God's than others, or were more devout in Heathen Worſhip than others. Take ſuperſtition for a nimity or overmuchneſs in the inward and ſubſtantial parts of Religion, ſo no man can be ſuperſtitious, namely, too much truly religious; no man can pray to the true God too fervently, or hear his Word too reverently or attentively. *Anſw.*

extranals

It is *meticuloſus numinis timor*, as *Theophraſt* hath it in his characters; or as others, *Nimia circa ſacra Religio.*

Superſtitioſum eſt quicquid inſtitutum eſt ab hominibus, ad faciendu & colendu idola pertinens, vel ad colendam ſicut Deum creaturam partem ve ullam creaturæ vel ad conſultationes, & pacta cum dæmonibus, &c. Decretal. 2. p. cauſ. 26. q. 1. c. illud.

But is it not ſuperſtition to aſcribe holineſs to times, places, and things? Object.

Ignorance will fault things cauſeleſly; for no more is meant, than that ſuch are ſet apart from common to holy uſes. *Anſw.*

But we are to know that ſuperſtition may be as well in placing piety in the Negative as Affirmative, in not kneeling as kneeling; in abſtaining ſcrupulouſly from things com-

commanded, as in using them scrupulously. Negative precepts are as perfect in forbidding things unlawful, as affirmative in requiring things necessary, or permitting things lawful. If it is superstition when men not contented with the prescribed manner of worship, gather together an heap needlesly; then when men beyond Gods restraint, increase restraints upon themselves or others to please God, they are thereby superstitious in the Negative. *Col.* 2. 21. forbids will-worship in Negative observances; *Touch not, taste not, handle not.* They therefore who add restraints where God hath not, in so doing may be negatively superstitious, as the Pharisees in not doing some things on the Sabbath day; and the Philistines not treading upon the threshold of Dagon. In abstaining therefore from things lawful, as unlawful, there may be a negative superstition. There is then a superstition positive and negative; the one, when men count that holy which God never made holy; the other, when men condemn that which God never condemned, both faulty. It is not for us to make sins or duties. To make more sins than God made, is a condemning of the rule as imperfect, as if the Law was not full and exact enough, but needed to be pieced up by mens fancies; yet so do some, who upon their own will and sense, without any warrant from the Word, condemn men for using things indifferent, *Rom.* 14. no where forbidden, and by authority commanded. Take heed, take heed that our hatred of superstition make us not mad-headed, like some modern Antitrinitarians, who reject the doctrine of the Trinity because the Pope holds it, or such who will meddle with nothing which in Popery was polluted.

If things enjoyned be not sinful like theirs, *Mat.* 15. 9. if they are of things necessary or useful for the time, *Act.* 15. 28. such do bind the conscience, and are no violation of it. Christian liberty, a freedom from the tyranny of sin, the curse of the Law, the yoak of *Moses*, and the like as before is a great liberty, which may content, and a precious thing to stand fast in, but we must not turn it to license, *Gal.* 5. 13. Although we are free, yet we must not use our liber-

Gal. 5. 1.

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ty as a cloak of maliciousness, but know we are still the servants of God, and owe him obedience, and to every one of his commandments, whereof this is one; submit to every humane Ordinance for the Lords sake, and by love bound to serve one another, *Gal.* 5. 13. 1 Pet. 2. 16 1 Pet. 2. 13.

1. Consider the frequent and peremptory charge of submission, of obedience, *Rom.* 13. 1. 1 *Pet.* 2. 13.

2. Consider that to despise dominion is very dangerous, 1 *Pet.* 2. 10. *Jude* 8.

3. That vain janglings about indifferents have much scandalized the Gospel of Christ.

4. And hazarded the loss of God's Ordinances, and made many deprive themselves wofully of them.

3. Thirdly, Must all things be done decently and in order?

1. Then you must have a Teacher, else where is order? In an house, no Steward or Governour; in a War, no Director, sure no order.

2. This Teacher must not be any one, not every one; that was *Jeroboam's* sin, and of later times a cause of much, of many and sad disorders.

3. This Teacher must have maintenance fitting to his function; so that feeding the Flock, he may eat of the milk of the flock; for when such are contemned in regard of poverty, when in regard of it they are scorned, when there is a ragged Minister, and a rich people, what decency? what order?

4. This Preacher and people must consider they are members of a Church, and subject to its government, and therefore in all things they are to submit and obey its lawful Ordinances and injunctions. For instance,

1. Our Church enjoyns us to come at the beginning, and stay until the end of the publick Worship of God; and this is agreeable to Scripture, *Ezek.* 46. 10. *Luk.* 1. 21.

2. The Church enjoyns us to pray kneeling, which is agreeable to Scripture precept, and the practise of the best men, as *David*, *Solomon*, *Paul*, and our Saviour Christ; yet we have some who at the publick prayers of the Church, will not Psal. 95. 6.

ſtand with the Phariſee, nor kneel with the Apoſtle; neither ſtand as ſervants to a Maſter, nor kneel as ſubjects before a Prince, but ſit as if they were to bleſs God, not be them; much leſs imitate thoſe who with wives and children, and as is moſt probable (being they paſſed through the City) in their better apparel, and yet in prayer would kneel, although in a moſt incommodious place, to wit, the Sea-ſhore. Act. 21. 5. Sure it argues ignorance or arrogance to refuſe to kneel in prayer to God, in which duty no geſture ſo fitting as kneeling; if poſſible, if not injurious, if not hindering edification.

3. The Church enjoynes men to be uncovered in the ſervice of God; and there is no doubt but that we may teſtifie our reverence to God, as we do to men; nor do I know of any Church where the Miniſter is uncovered, and the people covered (too much in uſe with us) he being there as God's Embaſſador, the people as they to whom he is ſent; he as a Teacher, they to learn. Give me leave to tell you what an eminent Divine ſaith. *He who thinks* (ſaith he) *he may not be uncovered out of fear to offend God, may be ſuperſtitious, yea, whilſt he ſpeaks againſt all ceremonies, is ceremonious; and he that thinks upon no occaſion he may cover his head, is ceremonious alſo; and yet for his ſuperſtition he hath a fairer excuſe than the other; for the one doth it for the moſt part out of contempt and perverſeneſs, and in a diſobedience to ſome higher power; the other out of a kind of neceſſity, which his preſent condition may put him upon (and 'tis a certain rule, charity diſpenceth with all ceremonies.) The one by it may give occaſion to ſuſpect his irreverence; the worſt that can be made of the other, is that he deſires to ſerve his God with fear and reverence, as judging himſelf in his preſence, before whom he cannot be too vile. The one hath no countenance nor colour of any Scripture for what he does, the other looks upon theſe plain words of the Apoſtle, 1 Cor. 11. 4. and thinks he is obliged to it, as indeed he is, till the meaning of the Text be otherwiſe cleered to him. The one is diſobedient to higher powers, the other obedient to the ſame as he ought; better grounds by far than the other, who will do, or not do, becauſe he will, or he will becauſe ſuch and ſuch do ſo.* Dr. Nicolſon's anſwer to Mr. Mathews, pag. 187.

4. The

4. The Church enjoyns all Communicants to receive the Communion three times in the year, of which *Easter* to be one. A duty of order, yea more; for if not comers to the Passeover were to be cut off, surely God who was so severe for the neglect of that Sacrament (inferior to the Communion) how severe will he be think we to the contemners of this so sacred an Ordinance? Since also not to come is a disobedience to Christ's command (*Do this*) which is divine. And 1 *Cor.* 11. 23. St. *Paul* saith, *I have received of the Lord that which I delivered unto you.* And *v.* 26. *As often as ye eat this bread, and drink this cup*: Which *as often*, implies often, as the Apostles and primitive Christians understood it; yea, and the not comers neglect the memory of Christs death (by which we are redeemed) in his way. They neglect also the communication of Christ's body and blood, and shew themselves none of Christ's Disciples, not obeying him (his Sheep hearing his voice) in this; not imitating him (whom we are to follow) who did eat the Passeover, a type of his Passion, as to put an end to it, so to honour his Ordinance, and to shew us our duty, what we are to do; to shew his subjection to the Law, as our pattern and example. Num. 6. 9, 13.

But alas! what are we come unto? whither shall we go? If in some places where are hundreds of families, and not one hundred to communicate; if some who are married, if some of thirty, if not forty years of age were never at the Communion; if in popalous places and Congregations the most turn their backs upon this Ordinance. Is this for edification? is this order?

I dare not come saith one, lest I come unworthily. Obj. 1.

1. And why will you come unworthily? why will you prefer your sinful lusts before Christ and salvation? Repent, amend. *Answ.*

2. To come unworthily is sinful, not to come may be as great, if not a greater sin. He who comes doth what he is enjoyned (although he fail in the manner) and so may shew a neglect; the other who comes not, shews contempt of Christ's command, *Do this*; so contempt of the memory of

Christ's death, by which we are redeemed; and shews himself none of Christ's Disciple, and surely contemners sin fearfully. To neglect to come therefore is a gross sin, where a man in coming as well prepared as he can, he doth his duty, and humbly commits himself unto God's mercy.

Obj. 2. 1 Cor. 5. 9, 10, 11, 12. *I cannot come saith another, because of the company, many being admitted to come who are bad, and with such St.* Paul *saith I must not eat; and if I may not eat with them, then not come to the Lords Table with them.*

Answ. 1. I may not be his familiar, his companion, therefore I may not communicate with him, not go to the Church with him, is weak and frivolous; for to eat at home is an indifferent action, left to my choice, and I may not chuse evil. To eat at the Sacrament is part of Gods service, not to be omitted without sin, it being his and my duty. Although I must separate from him in civil familiarity, which is common and unnecessary where I have liberty (not else, 1 *Cor.* 7. 13, 14.) yet I may not in sacred society, and the service of God, which is his duty and mine, if he be not cast out of the Church by excommunication. As I am to avoid the least partaking of other mens sins, so am I bound to the greatest partaking with them in duty; and yet I may eat with him, if occasionally I be cast upon the same Inn, Ordinary, and Table, &c.

2. Scriptures enjoyning separation from wicked men, command to depart or separate from their ill courses, their sins, not from being with them in Gods Ordinances. Should a sick man say I will not accompany such who are sick to a Physician, and be healed; is he not guilty of his own death for so doing?

3. Sure it is an error to imagine that communicating with wicked men is a sin in the worthy Communicant, or a being polluted by their company, since the keeping company with them in such sacred meetings, is only an acknowledgement that they are in the number of them whom Christ came to redeem; and so saith St. *Peter.* 2 Pet. 2. 1. It is only a joyning with them in Christian profession, and a confederating with them to lead Christian lives; all which are Christian acts and tokens

tokens of humility, unlike the Pharisee, who condemned and triumphed over the Publican; whereas it would be better to look more at home to our own wayes and works, and leave judging of others, than to deprive our selves of so sacred an Ordinance for other mens coming, since St. *Paul* reproves not the giver, nor the worthy receiver at *Corinth*, only the unworthy comer; since upon such grounds of separation, there will be no resting; and since to forbear, because of other mens unworthiness, is a new-found groundless fancy; not in our Saviours time, when *Judas* came, nor in St. *Pauls* time, when many came unworthy, 1 *Cor.* 11.

We cannot touch pitch and not be defiled; we encourage them in their sins by our presence, whom we must reprove. Obj. 3.

It hath already been shewed, that it defileth not to do a good duty with a sinful man, as the Pharisee did not scruple to go to the Temple with the Publican, *Luk.* 18. *Answ.*

But we cannot communicate with that Church which hath no discipline. Obj. 4.

Discipline there is, although perhaps not of that kind which some desire; yet such, as the Church hath stood and flourished under, since the Apostles time, until the last Century. And such as hath made as good Christians in this Nation, and as zealous Martyrs as any in the world. And if this discipline be not executed, it is the sin of those unto whom it is committed, unless as it often happens, the multitude of offendors, or the difficulty of the times impede the same. *Answ.* *Augustin. cont. parmen. l. 3. c. 2.*

We would come might we receive it as we would. Obj. 5.

You would obey, might you disobey; and your disobedience (doing as you list) go for obedience. *Answ.*

Oh no, We desire to receive in a Gospel way, in which we may imitate Christ, which we do not if we kneel. Obj. 6.

Very good, you desire to imitate Christ, then kneel; for we who do kneel desire to and do imitate Christ; for our Saviour at the Passeover did conform to the Passeover gesture enjoyned by, and practised in the Church wherein he lived; we therefore kneeling according to the practise of *Answ.*

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the Church wherein we live, do imitate Christ.

Obj. 7. *What Christ did we must do.*

Answ. Prove that Christ did not kneel, and that he forbad us to kneel. That Christ did sit, and commanded us to sit, and we are agreed, since what Christ did and commanded us to do, we must do.

He did sit; what Christ did not do, we must not do. He did not kneel, what Christ did we must do. Whoso reads seriously the Evangelists, will not take Christs example as a rule to guide the Church in all circumstances, in administring and delivering the Eucharist; for must we deliver it upon Maunday Thursday, in a chamber, not in a Church, only to twelve at once, those only men, and Clergy men? Must we deliver it to them lying or leaning upon one anothers bosom, not in the morning but at night, not fasting but after supper; and must the deliverer wash the receivers feet?

2. What Christ did not we must not do; what, not baptize? not communicate with women? What Christ did we must do; what, take after Supper? with a Lamb? only with twelve?

3. Some things Christ did as God, some as Mediator, some as man; and as man he did many things necessary for us to follow him; and he did some actions as man indifferent, left free, not for our imitaion.

2. Christ did not make his example our pattern in such circumstances of time, Communicants gesture, &c. but left his to be guided by his Church in all matters of comelinesse and order. We read of St. *Pauls* setting things in order, yea seeming to cross the order of Christ, forbidding the *Corinthians* to sup before, 1 *Cor.* 11. 21. And the Church in St. *Augustines* time did receive the Communion fasting, Epist. 18. Chap. 6. he saith the whole Church, the world over, received it fasting; that Christ left the manner of receiving to the Apostles, that they appointed it to be received fasting, and that the altering of the receiving of it after supper to take it fasting, was the Ordinance of the holy Ghost; for the honour of the Sacrament, to have it enter before any external meat.

Object. *Christ did sit*, Mat. 26. 20.

Answ. Christ did not sit as we do; but according to the custom of those Eastern Countreys, did administer, as the Passeover, so his Supper, lying on the floor upon couches, *Esth.* 1. 6. Mr. *Beza* from *Josephus* concludes, that they did lye upon couches, that one lay upon his next fellow, with their feet laid outward. And the Greek word shews as much, Ἀνέκειτο, Mat. 26. 20. Macc. 14. 18. Joh. 13. 23. Ἀνάκειμαι, signifying to sit upon a bed, to take meat after the ancient custom. And in *Luk.* 22 14. Ἀνίστε, ἀναπίπτω, signifying to lye along, to lye down. The posture was therefore leaning or lying along, not sitting; besides, the gesture was changed from God's appointment, *Exod.* 12. 11.

Obj. *What Christ did not, we must not do. Christ did not kneel, therefore we may not.*

Answ. Christ did not give it in the morning, nor to Lay-men, to no women, not in a Church. Christ did not give, nor the Apostles receive it standing nor sitting, as not kneeling, therefore he left such particulars to the wisdom of the Church to order.

4. Churches

4. Churches who underſtand the duty and geſtures uſed by Chriſt, better than ſuch objectors, leave all Churches to their liberty (not particular members in them to theirs) and hence it is that ſome take it ſtanding, ſome kneeling, and ſome as the Church of *Poland*, either ſtanding or kneeling, but not allowing ſitting, becauſe the wicked *Arrians* receive it ſitting, as implying their equality with Chriſt as man, or at leaſt derogatory from his divinity as God. Our Rubrick ſhews there is no adoration of the Elements; and it is manifeſt that adoration came not in amongſt the Papiſts, until after Tranſubſtantiation, which came in about 1215. and adoration about 1226. nor did *Honorius* appoint adoration to be uſed in the act of receiving, but at the elevation, and when carried about. I pray ſuppoſe a Malefactor may have his pardon ſealed, with many priviledges to boot, provided he will take it upon his knees, not elſe, and he will rather die than take it ſo, becauſe ſome take it on horſe-back, others ſitting, would not men condemn his ſtubbornneſs, and ſay he juſtly periſhed? Apply it I pray.

Oh my beloved brethren, ſhall we deprive our ſelves of this ſign to preſent, this ſeal to confirm, and this means to convey Chriſt and his benefits to us, for we know not what, for an harmleſs geſture, ſavouring of humility in our ſelves, and obedience to Governours, which Mr. *Beza* calls a ſhewing of holy Chriſtian adoration. Is this our thankfulneſs to God for planting us in the moſt flouriſhing Church in the world? Is this our reſpect we bear to our firſt Reformers, who ſealed the Reformation with their blood, and to ſuch who have happily defended it? Is this the care and love we have to our ſelves, to quarrel at and deprive our ſelves of God's Ordinances for an harmleſs geſture? Is the Communion a badge of Chriſtianity, and ſhall we be aſhamed of Chriſtianity, ſo of Chriſt? Is it a means to feed and nouriſh our ſouls ſpiritually, and ſhall we ſlight it as not needing ſuch nouriſhment? Are we to receive, to teſtifie our thankfulneſs for the death of Chriſt, for which we can never be ſufficiently thankful, and ſhall we think much to do it? Is

Epiſt. 12. *opuſc. tom.* 3. *pag.* 210

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our coming to the Lord's Table to testifie our Communion with God, with Christ, with his Spirit and Church, and to increase the same, that we may live more in unity, love and concord, and shall we neglect it?

5. The Church enjoyns all to come to the prayers of the Church, decently and in order. And this is agreeable to all reformed Churches who have their forms. To the ancient Church of the *Jews*, meeting solemnly at their hours of prayers, and to the directions of God, *Numb.* 6. 23. *Deut.* 26. 3, 5. Mr. *Calvin* hath his reasons for set forms in publick; an help for the weak, to keep uniformity, &c. yet alas, we have with us who say, they are abominable, stumbling blocks, walking with crutches, &c. yet such were appointed by God and our Saviour, and used by the Prophets and Apostles. Consider whether is better, to pray with consideration or without? whether he doth best who deliberates, or he who doth not? whether we can pray beter than Scripture prayers? Although we may enlarge and vary them, to make them more particular and pertinent to our personal occasions. Whether he who prayes devoutly the Lord's prayer, doth not pray with the Spirit, since Christs Spirit taught it? whether it is not as fit to offer *ex tempore* preaching to the people, as *ex tempore* prayer to God? And as for the prayers of our Church, we have the approbation of the Reformed Churches. And I have read, that *Gilbertus* a *German* propounds ours for a sample of the forms of the ancient Church. We have also the approbation of an Army of Martyrs. Mr. *Sanders* in a Sermon affirms, that the service set forth by King *Edward* was good, because according to God's Word, and the order of the primitive Church. Dr. *Taylor* saith, that that book was so fully perfected according to the Rules of Christian Religion, that no Christian conscience could be offended with any thing therein contained. Bishop *Ridley* a little before his Martyrdom, hearing that Mr. *Knox* did fault the Common-Prayer-Book, said; Alas, that brother *Knox* could not bear with our Common-Prayer; a man of parts and wit as he is, may produce popular arguments against it, yet I suppose he

In Epist. ad Protector. Angliæ.

See Mr. *Durel*, pag. 64, 184.

he cannot be able ſoundly by the Word of God to diſprove any part of it. When he who was called Protector ſent a command to look to Ale-houſes, and Readers of the Common-prayer, Mr. *Gatford*, ſince Doctor of Divinity, a ſequeſtred Divine, ſent to him and his Parliament-Houſe a tart rebuke in print for joyning the Common-Prayer with Ale-houſes, and a bold challenge, requeſting that all might be commanded to object what they could againſt it, promiſing that he and ſome few of his ſequeſtred Brethren would make good: That that Book is abſolutely the beſt and freeſt from exception that ever ſaw light in the Chriſtian world; and that it is none of the weakeſt forts the Church hath againſt Popery and Errors. *John Careleſſe* in his examination before Dr. *Martin* (it is only in the firſt Edition of the Book of Martyrs, which is in one volume) ſaith, That ſame Book which is ſo conſonant and agreeable to the Word of God, being ſet forth by common authority, both of the King that dead is (*Edward* 6.) and of the whole Parliament-Houſe, ought not to be deſpiſed by me or any other private man, under pain of Gods curſe, high diſpleaſure and damnation except they repent.

It is Popery.

Object.

Anſw.

Dr. *Weſton* Prolocutor in the Convocation houſe in Queen *Maries* reign, made a bitter invective againſt it. In whoſe reign alſo Papiſts articled againſt ſome of the Martyrs for uſing of it; for being preſent when it was uſed, Arch-Biſhop *Cranmer* affirmed, that he with *Peter Martyr*, and ſome few more would defend the Book of Common-Prayer againſt all Papiſts in the world (for of a long time they only were the oppoſers of it) and Papiſts now ſo abhor it, that they are to (and will) loſe two parts of three of their rents rather than hear it, and yet Popery? Fie, beſides, what one Popiſh thing is in it? Is there prayer to Saints or Angels? Is there prayer to the dead, or in an unknown tongue? Is there any allowance of Purgatory, of Merit? Is it not directed againſt all the material points of Popery, ſo that if it was obſerved, it was impoſſible Popery ſhould come into *England*.

Obje&. *Something in it is in the Mass-Book, it was taken out of it.*

Answ. Is the Lord's Prayer Popery, because it is in the Mass-Book? Kneeling to *Jupiter* was unlawful; to God is required. St. *Paul* borrowed of Pagans, *Act.* 12. 28. *Tit.* 3. 12. The Pope defends the Trinity, shall we therefore deny it? The Devils and Pagans believe on God, so do we.

There hath not been, nor can be a greater cause of triumph to the Papists, nor clearer vindication of their innocency in suffering so much in their estates for absenting themselves from our service, than such doings of some Protestants, who make the use of that service scandalous, and so great a crime: Upon this advantage given, what may the Papists say? how may they plead? I pray judge and consider. And take heed lest in calling that Popery which is not, you bring it in, by taking away such Bull-warks which should keep it out. And I beseech you brethren do not flatter your selves, by saying, the Martyrs had not such gifts as you, nor such lights as you have.

Mr. *Fox* Preface to the Works of Mr. *Tyndal*, saith, Albeit increasing

1. As for gifts, they were so gifted as to seal the Gospel with their blood, as to confute their adversaries, and defend the truth. And Mr. *Fox* saith, that *Hadley* (a Town of Tradesmen, where Dr. *Tayler* (that great admirer of, and commender of the Book of Common-Prayer) lived, was like an University for knowledge.

of learning, of Tongues, and Sciences, with quickness of wit in youth, and others doth marvellously shoot up, as it is to be seen to the sufficient furnishing of Christs Church; yet so it happeneth, I cannot tell how, the farther I look back into those former times of *Tyndal*, *Frith*, and other like, more simplicity, with true zeal, with humble modesty I see, with less corruption of affections in them.—In opening of Scriptures, what truth, what soundness can a man require more, or what more is to be said than is found in *Tyndal*, &c. The same is the judgment of the Learned and witty Prefacer to the Treatise, called the Book-Fish, (containing certain Treatises of *John Frith* the Martyr, taken out of a Cod-fishes belly in *Cambridge* Market, *Anno* 1626. and after published. The Author of that notable Preface is thought to have been Dr. *Thomas Goad* of *Haddenham*, one of our five Divines that were at the Synod of *Dort*. This Author saith also, He knows not how, but he finds a better spirit, more vivacity, and efficacy in the writings of the first Reformers, than in the more accurate labours of these of our times.

For new lights, hear the judgment of the old Non-Conformists. Opinions now embraced as new truths and lights, are no other for substance, but the old errors and dotages of *Barrow* and *Greenwood* long since published by them, and by the godly opposed;

oppoſed; ſo that like ruſty weapons they are newly furbiſhed, and being but the ſame metals and materials, are caſt into a new mold, with an addition of ſome things more of the ſame ſort.

2. And as for your new lights. Did S. *Paul* hold nothing back, but declare all the counſel of God? *Act.* 20. 27. Did he pronounce him accurſed who preached any other doctrine? *Gal.* 1. 8. and command *Timothy* to keep the commandement until Chriſt's appearing, 1 *Tim.* 6. 14. and muſt we now look for new lights? I cannot imagine that the holy Ghoſt ſhould give *Timothy* as ſolemn a charge as was ever given to mortal man, to obſerve the rules given, until Chriſts coming, and new lights to be expected; yet many pretend much to new lights, and new wayes, and gaze upon them; ſo that as ſome gazing upon *ignis fatuus*, loſe their way, and fall into ditches; ſo theſe men ſtare ſo much upon their new lights, that they cannot find the way to God's houſe; and they loſe the true light which hath ſhined, and doth in the Church of God. But whence come theſe new lights? If from Scripture we had them before; if not from Scripture, they are falſe and deceitful lights. Great is the wantonneſs of many, in greeting new opinions and Opinioniſts, as if former truths were ſapleſs, yet truth is alwayes flouriſhing, although too many are even ſick of new opinions. The Fryars had formed a new Goſpel, and called it the everlaſting Goſpel, they cryed it up to be worthier than the Goſpel of Chriſt, as much as the Sun is more perfect than the Moon, the kernel than the ſhell; this continued about thirty years with little reproof; it was openly read and expounded in *Paris*, 1235. but 1256. it was oppoſed by the *Pariſian* Doctors, and burnt; as *ignis fatuus*, is a vaniſhing Meteor; ſo theſe new lights will I believe vaniſh and fade, as did the Fryars *Evangelium æternum*.

6. The Church enjoyns God-fathers and God-mothers at Infant-baptiſm. They are at *Geneva*. They are commended by Mr. *Perkins* in his caſes of conſcience, and they were conſtantly in the primitive times. *Tertullian* mentions them as agreeable to the cuſtom of the Church; in which cuſtom there is nothing evil, or diſhoneſt; it proceeds from charity,

it makes for the edification of the Church, and it tends to the profit of the child. *Junius* and *Tremelius* derive it from, *Isa.* 8. 2. But what need we seek the beginning of an Ordinance so good, tending to so much piety? Infants are baptized into the faith and bosom of the Church, which therefore requires certain persons, honest and pious, to undertake to see what is promised to be performed, and to take care for the religious education of children; which were it rightly observed, how flourishing a Church should we have.

Obj. 1. *That belongs to Parents, it is their duty.*

Answ. It doth. Suppose a man oweth an hundred pounds, the debt is his; yet the Creditor for more assurance, will have other able men bound, the obligation lyeth on them, although the debt is his: So likewise, it is the Parents debt and duty to see that the child be religiously educated; yet the charity of the Church is such, as to require greater security, Parents being too often defective. The debt remains the Parents, and there is a tye upon the Sureties.

Obj. 2. *This is used but as a form or custom.*

Answ. The more is the pity, if so; and so is Religion with many, 2 *Tim.* 3. 5. yet is not true Religion at all the worse.

Obj. 3. *They who are God-fathers and God-mothers do no such duty.*

Answ. The charity of the Church is not to be faulted for mens failings. Their negligence is to be lamented, the use not to be condemned.

Obj. 4. *They who understood themselves, and are conscious, will undertake no such charge impossible to be kept.*

Answ. This is a rash censure, and an ignorant slander of the Church, whose intention is to have none but knowing and conscientious persons, who may and will perform what is promised. The charge also given to them is of things necessary, pious, good, and possible; neither God nor man requiring impossibilities, but pious endeavours. The institution is therefore good, although by some peoples carelessnes it degenerates into formality, the common bane of sacred things. Some love to quarrel with that which others do, and like nothing but their own fancies.

1. I beſeech you all to take heed you ſtand not againſt order, and ſo ſin in diſobeying lawful authority, reproaching the Church as if it impoſed things unlawful, diſturbing the peace of the Church, advantaging Papiſts, our diſcords being their muſick, ſcandalizing the Goſpel, and hindring the edification of our brethren, as they do who think it Religion enough to ſpeak againſt lawful eſtabliſhed order. Applicat. *Peter de Moulin*, Epiſt. 36. quotes *Beza*, ſaying many things may, yea and muſt be born with, which are not rightly enjoyned; for ſpiritual liberty lyeth not in the outward act, but in the intention and belief. If a thing in it ſelf be enjoyned to us, it muſt neither be obeyed in the act, nor aſſented to in the underſtanding and the will. But if the thing be indifferent in it ſelf, and yet ſeem in the judgment inconvenient, we may and muſt do it, and neither wrong our liberty, nor our conſcience; for in ſuch caſes our actions are limitted, although our conſciences be free; and the ſuperior power may bind us in *foro exteriori*, and leave us free in *foro interiori*, wherein Chriſtian liberty lyeth; and cites a place in *Calvins* Inſtit. lib. 4. cap 10. Artic. 1. ſpiritual liberty and political bondage will ſtand well together---- And let not the conſequence trouble you, as long as the thing commanded is lawful in it ſelf, we are not anſwerable of the conſequence that may follow, but they who command it. And we who move in the orbe of obedience, muſt quietly follow the motions of the higher ſphear of authority. To puſh againſt it, inconſiderately under pretence of God's ſervice, is daſhing the ſecond Table againſt the firſt, and breaking both; and cites *Beza*, Epiſt. 24. ſaying, That man abuſeth Chriſtian liberty, or rather is ſold under ſin, who will not with a free will obey in the Lord his Magiſtrates or Superiors, and ſeeketh not to edifie the conſciences of his Brethren. wyclif

2. My Brethren of the Clergy, we preach for edification, for order. See we, that our ſelves be not diſorderly in our lives. It was ſaid of *Origen* (and may of many more) that his teaching and living were alike. Sure it is a bleſſed thing, when Miniſters lives put not their words to the bluſh, as when much heavenly doctrine ſounds from them in peoples ears, and there is little in the preachers heart; when there is holineſs in the Preachers Books, but none in their boſoms. Preachers ſhould ſhew themſelves patterns of the rules they preſcribe, it being an excellent commendation when Preachers lives are Commentaries of their doctrine; when their exemplary Sermons conſiſt of living words, or words tranſlated into works. For as *Jovinian* the Emperor ſaid to the Orthodox and *Arrian* Biſhops, I cannot judge of your doctrine, but I can judge of your lives; I can

ſee

ſee who is moſt peaceable and innocent. So we cannot but know, that people can better judge of our doings, than of our doctrine; and are ſooner led to evil by the one, than to good by the other. You know who ſaith, What haſt thou to do to take my Covenant in thy mouth, and hateſt to be reformed? Thou who teacheſt another, teacheſt thou not thy ſelf? And you know who pronounceth ſuch to be inexcuſable? Sure it will be an heavy ſentence to hear, Out of thine own mouth I will condemn thee; we therefore who preach againſt ſin, ſee we draw not men to ſin by our bad examples; be not we negligent in reading, preaching, catechiſing, adminiſtring the Sacraments, &c. Be not we vain and vitious in our lives, but careful to walk decently and in order.

Pſa. 50. 16
Rom. 2. 21
Rom. 3. 1.

3. Church-Wardens, you are choſen to reform diſorders, to ſee all things to be done decently and in order; and to bind you hereunto you have an oath, a ſtrong and ſacred tye, yea, ſuch that God will be a ſwift witneſs againſt, & will ſend a curſe to conſume the houſe of the falſe ſwearer. Take heed what you do; If you know in your Pariſhes ſuch who will not come to Communions, to the Prayers of the Church, to nothing done there at all; who will not have their children baptized, nor their children and ſervants catechiſed, &c. and you regard not ſuch things; ſurely you are regardleſs of your oaths, and of order.

Mal. 3. 3.
Zech. 5. 4.

4. And I humbly pray you, by whoſe authority we are here aſſembled, to make it appear that you come hither to have all things done decently and in order. Some (I hope ſlanderouſly) ſay you come hither for money; but I preſume and perſwade my ſelf, you come ſeriouſly to reform mens manners. Some ignorantly ſay, you have no power, you can do nothing. That you have power this meeting ſhews, you calling us hither, and I hope for ſome good end. Let your power and authority I beſeech you be exerciſed as St. *Pauls* was, 2 *Cor.* 10. 8. for edification; That it may appear we live in a flouriſhing Chriſtian Church, where good Laws are, and they well obſerved and executed; where Religion is profeſſed and practiſed, where the youth are catechiſed, and principeled in Religion; where the Sacraments are duly

and

and orderly administred, where the houses of God are solemnly frequented, where Schisms and Factions are discountenanced, where vice is punished, and vertue encouraged, where mens lives are reformed so; that obedience to Governours, charity and righteousness to men, may and do appear, and according to this Scripture Canon; all things are done decently and in order.

POST-

The Postscript.

Englands Tears, pag. 2.

I Reading in Mr. *Howel*, *Engl.* speaking thus; I that have been accounted the Queen of Isles, the darling of Nature, and Neptunes minion; I that have been stiled by the character of the first Daughter of the Church, that have converted eight several Nations; I that made the morning beams of Christianity shine upon *Scotland*, upon *Ireland*, and a good part of *France*; I that did irradiate *Denmark*, *Swedland*, and *Norway*, with the light thereof; I that brought the *Saxons*, with other *Germanes* high and low, from Paganism to the knowledge of the Gospel; I that had the first Christian King that ever was (*Lucius*) and the first reformed King (the eight *Henry*) to reign over me; I out of whose bowels sprung the first Christian Emperor that ever was, *Constantine*; I that had five several Kings, *viz.* *John* King of *France*, *David* King of *Scotland*, *Peter* King of *Bohemia*, and two *Irish* Kings my captives, in less than one year; I under whose Banner that great Emperor *Maximilian* took it an honour to serve in person, and receive pay from me—I that did so abound with *Bullion*, &c. Behold, behold I am now become the object of pity to some, of scorn to others, of laughter to all people, my children abroad are driven to disavow me for fear of being jeered, they dare not own me their Mother upon the *Rialto* of *Venice*, the *Borle* of *Auspurge*, the New-bridge of *Paris*, the *Cambies* of *Spain*, or upon the *Quoys* of *Holland*, for fear of being hissed and hooted at, I reading in Mr. *Vines*, what we had been, a people of as powerful godliness as any in the world; that practical divinity was improved to a great height of clearness and sweetness, and his lamenting our miserable declination (in the same Sermon) from the life and power of godliness,

His last Sermon, *March* 10. 1646.

which

which is come to pass within these few years, so that our practicals, our inward and close wayes of walking with God in faith and love, are sublimed into fancies and vapours, into fumes of new opinions, and which is worst of all, we take this Dropsie to be growth, and conceive our selves more spiritual and refined, because more airy and notional. Liberty of Religions is become the golden calf of the times—And the Ministers are laid low in order to a twofold liberty; the one of propheſying, every one to set up Trade who is able; and liberty of lusts and ways of looseness. I considering what Mr. *Hodges* saith, we have long enjoyed as clear light, and as full discoveries of fundamental truths as any Church; others have lighted their Tapers more at our flame, than we at theirs; our Church once the great eyesore to Hereticks, envy of Papists, refuge of Orthodox, glorious for Doctrine, a praise in the earth, the Mother of many Stars of the first magnitude, faithful Martyrs, famous Confessors, and innumerable souls in Heaven, *&c.* and yet after his preaching, in his Epistle he saith, the Prince of flies hath raised such swarms of flies in every corner of our Land, that many of our Congregations and Families are miserably fly blown with Heresies, and corrupt Tenets. I remembring some passages in Sir *Edward Deerings* Speeches in Parliament, at the beginning of it, saying, if we let forth the Government into a loose liberty for all Religions, we shall have none. Libertinism will beget Atheism, —a little after, Men upon whose merit, let my credit stand or fall in this House, complain with grief of heart to see their now infected sheep, after long pastoral, vigilance, and faithful Ministery to run and straggle from them more in these ten moneths, than in twenty years before; — in another he saith, there is at present such an all-daring liberty, such a lewd licentiousness, for all mens venting their several senses (senseless senses) in Matters of Religion, as never was in any Age, or any Nation until this Parliament was met together. Thus the Church of *England*, once the glory of the Reformed Religion is miserably torn and distracted, so that you can hardly say which is the Church of *England*, &c.

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In his Fast Sermon *March* 10 1646.

Octob. 23. pag. 23.

Nov. 20. pag. 98.

These shew what we have lost, and what we have found. And I living in the best times that ever *England* had, and seeing what I see, cannot but wish with *Jeremy*, *That my eyes were a fountain of tears, that I might weep day and night*; for the divisions and destractions in *England*; I now seeing the truth of Mr. *Burtons* saying, superstition will run along like a Murrain in Cattel, scab on sheep, *nulla scabies superstitione scabiosior*: He who is bit of a Mad dog, bites others, and all in the end become mad either out of affection of novelty, simplicity, blind zeal, hope, & fear the giddy headed multitude will embrace it: So he. *Mahomet* was but a poor Orphan, he marryed his Mistriss *Chediga*, whom he made believe, that his falling sickness proceeded from the sight of Angels which appeared to him: yet he was the beginner of the Mahumetans, which are so multiplyed, some following *Alli*, some *Endocar*, some *Acmar*, and some *Ozimen*, Mahomets successors, whose followers are subdivided into seventy two sorts, as *Leo Affricanus* reports, saith Mr. *Burton*, and also that *Poland* is a receptacle for all Religions. No marvel then if *Fabianus Strada* calls heresie the School of Pride, and affirms that for a man to be an Heretick and a good subject is impossible, and saith, it is with less difficulty kept out, than shut up. And sad experience doth fully demonstrate how errors and heresies swarm amongst us: so that Mr. *Saltmarsh* in his groans for liberty pleads, Whether an hundred and fourscore Opinions are more to be cast into the face of Religion, than six hundred in the dayes of *Nazianzen*; and a little after because of our many Opinions and divisions, he crys out, where is the Church now? not in the Assembly (saith he) they are but consulting how to build the Church, not in the Presbytery, for that is a Church unbuilt as yet, not among the Parishes, they are not Scripture Congregations, as *Smectymnuus* saith, where is the Church of *England*? Dr. *Field* of the Church, will tell you Mr. *Saltmarsh*, That there are some who profess the truth described by the Son of God, but not wholly and entirely as Hereticks, some who profess the whole saving truth, but not in Unity, as Schismaticks; Some who profess the whole truth in unity, not in sin-

Jer. 9. 1, 2.

Melanch. pag. 606.

Mr. *Alexand. Rosse* History of the World p. 109.

Melanc. p. 582. Englished by Sir *Rob. Stapelton.*

Groans, p. 13. l. 1. c. 2. p. 15.

ſincerity and ſingleneſs of a good and ſanctifyed mind, as hypocrites and wicked men outwardly; Some who profeſs the whole ſaving truth in unity and ſimplicity of a ſanctified and good heart, and I hope you will ſay they are the Church, not excluding the other from the viſible Church, a net, a field *&c.* The old Non-conformiſts in a book ſet forth by Mr. *William Rathband*, will ſhew you that the Church of *England* as formerly eſtabliſhed, was the true Church of Chriſt, and that you ſhould not ſeparate from it. Page 75.
Mr. *Ball* a Non-conformiſt writing againſt *Can* a Separatiſt, ſhews you that the Church of *England* is a true Church of Chriſt, a people in Covenant with Chriſt, to whom he hath committed his heavenly Oracles and Seals of the Covenant, *&c.* and in the ſecond Chapter he ſhews the Church of *England* governed by Biſhops, to be the true Church of Page 79.
Chriſt. Sir *Edward Dering* in one of his Speeches to the like purpoſe, ſaying, I am bold to forbid any man from this Page 125.
houſe for 1600 years and upward, to name any one age, nay any one year wherein Epiſcopacy was out of date in Chriſtendom: in another Speech he ſaith, I am none of thoſe men that 1600 years after my Saviour came to plant his Church, will conſent to give a new Rule, a new invented Government to his Church, never known untill this age; yet
Mr. *Hovel* tells us, that the holy Titles of Biſhops and Page 138.
Prieſts are grown odious amongſt poor Sciolists, who ſcarce In his addition Letters, p. 5.
know the notions of things: And we have amongſt us as
Mr. *Symonds* ſaith, ſuch who love ſtrife; and although they
have already offered moſt wrong, yet ſtill are moſt full of In Vind. of King ch. 1. p. 49.
clamours; and as another ſaith, who cry out much againſt
the Pope, to whom they do better ſervice than they are aware, ſo that he ſaith, it is a thouſand pities that our Sectaries pretending ſuch zeal againſt Popery, who no leſs maliciouſly than confidently rub upon ſound Proteſtants the aſperſions of Popery and malignancy, do joyn with the worſt of Papiſts, in the worſt at leaſt, in the moſt pernicious Doctrine of Papiſts. At the beginning of (as in) our troubles Page 70.
His Majeſties Declaration of *Aug.* 12. 1642. ſhews us Page 18.
that nothing was diſcountenanced and reproached, but a dutiful

Regum Sacr. Sanctæ Majeſt. by J. A.

tiful regard to us (*i.e.* the King) and our honour, and a ſober eſteem and application to the Laws of the kingdom, and may it not prove ſo again, if not prevented? and ſo be more advantage to run the contrary courſe, if a good conſcience could allow as one ſaith; for if the conforming obedient Clergy muſt lie under the laſh of being prophane and ſcandalous, and the irregular and diſobedient accounted and cryed up for the pious, powerful, and precious men, was Mr. *Burton* now alive, he might better ſay than when he wrote thus. What father after a while will be ſo improvident to bring up his ſons to his great charge, to neceſſary beggary? what Chriſtian will be ſo irreligious as to bring up his ſons in that courſe of life which by all probability and neceſſity will entail on him ſymony and perjury, for he might now add ſcorn and contempt if he be an obedient ſon of the Church; for what in regard of pretended conſcience to that Idol Covenant, which *Lilburn* calls the make-bate, perſecuting, ſoul-deſtroying, *Englands* dividing, and undoing Covenant? what in regard of the boldneſs of ſome-daring people, and the connivence of ſome in Authority it had been better for conſcientious ſubjects, that ſome Laws had not been made, than that being made their obedience to them, ſhould be their diſgrace: and the diſobedience of others to them, their honour and dignity. I know that ſome mens natures are eaſieſt cured by lenities, and that if violence be offered they will ſtruggle, they being eaſier led than driven, but it is not ſo with all, for ſince his Majeſties happy Reſtauration, ſome now daring people began to be tractable and orderly, but feeling the reins of Government ſomewhat looſe, like unruly horſes, they get the bit into their teeth, they kick, and think to run away with, and throw their Rider. Amongſt certain paſſages I have read in the reign of King *James*, this I remember, he who deceives me once it is his fault, but if twice it is my fault. What theſe men have done cannot be forgotten, if it is, let *J. A.* remember them, that the beſt of Kings in whom malice it ſelf, how quick-ſighted ſoever, could not find any thing blame-worthy, except it be a crime to be too good,

J. A. *Reg. Sac. Maj.* to the Reader.

Mel. p. 126.

Engl. Birth-right, p. 29

Regum Sacr. Sanc. Majeſt.

and

and transcendently clement, forced to flee, his Royal Consort necessitated to flee beyond sea, the Royal family divided one from another, his Revenue seized, his forts and holds employed to destroy him, and another speaking to them thus, you have violated all sorts of right in the person of your King, you have raised a war against him, you have often assaulted and imprisoned him, you have abused the confidence he had in you, and destroyed him with great cruelty and insolency; when such men have acted so vigorously against the Lords anointed, and some of them not so wary as their fellows say, they cannot repent; and are such of whom Mr. *Edw. Sparks* writing of Primitive devotion, saith, This stolid disobedient age contemns their devotions, and are so immodest as to grudge God the hat & the knee, what can we hope for from such men? we may remember the moral of the Country-mans snake which would take away life from him who preserved hers, and not forget that of the young mans beloved Cat turn'd into a Maid, which soon shewed again her cattish disposition, having an opportunity by the sight of a Mouse. Some think (I wish they be mistaken) that in regard of the speech and carriage of some, that they have a second part to act after the same, or a more doleful tune; however it cannot but be good with the snake in the fable (who thought her self not secure in that house wherein the great hatchet was, which had almost slain her) not to give too much credit to such who have formerly dealt as they have done, error being obstinate, and making men so. *Religio Medici* shews the obstinacy of the Jews in all fortunes, that the persecution of 1500 years hath but confirmed them in their errors, that they have already endured whatsoever may be inflicted, and have suffered abundance, even to the condemnation of their enemies; & concludes persecution to be a bad and indirect way to plant Religion. It is so, but means must be used to preserve Religion, that we loose it not. Some I suppose will blame me for writing thus now, having formerly pleaded for Puritans, I own what I have written, and wish these were such, for which I and Mr. *Bolton* plead for; namely practising Protestants, loyal to Princes, obedient

Curia Politiæ.

Page 12.

Page 106.

Page 53.

Page 49.

Society of Saints, p. 29. p. 244. in an Assize Sermon.

ent to Laws, just, pious, charitable, labouring to be in truth what they seem to be; we plead not for factious, irregular, disorderly followers of *Barrow* and *Greenwood*, the old Puritans being their great opposers; I judging with Mr.
Page 61. *Howel*, that the itching of scriblers is the scab of the times, purposed no publication of these notes, which made me careless in naming of my Authors, but considering that *Nicholas Causin* had learned to regard the works of the worst Writers, and not to censure them; and seeing the flame to increase at home and abroad; and those who have much water in their deep wells, and buckets to vent it lie in a sleep, I have presumed with my pitcher to shew mine endeavour to stop and extinguish this fire of error; some perhaps impute it to dotage, I being well-near such years which are labour and sorrow, and scarce able to go with Crutches; let men think as they please, my desire is to cure error, and to procure order; for which end I will conclude with a passage
Page 60. in Mr. *Vines* fore-named Sermon, which is this. If conscience be warrant for practises and opinions, and liberty of conscience be a sufficient license to vent or act them; I cannot see but the judicatories either of Church or State may shut up their shop, and be resolved into the judicatorie of every mans private conscience; and put the case, that the Magistrate should conceive himself bound in conscience to draw forth his Authority against false teachers, and their damnable heresies, and (upon that supposed error) should challenge a liberty of judging, as we do of acting, would our liberty give us any ease so long as he had his? and were it not better for him to judge, and for us to walk by a known Rule? and if we should say that his liberty of judging is unlawful, it is as easie for him to say, our liberty of Preaching or professing errors is so too.

FINIS.